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THE VISION AND THE MISSION OF WOMANHOOD

IN THE EMPIRE AND BEYOND

The Vision and the Mission of Womanhood

In the Empire and Beyond

By

LAURA HELEN SAWBRIDGE

WITH A FOREWORD BY

THE LORD BISHOP OF LONDON

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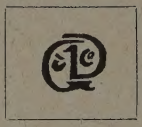

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TO

MY FATHER

JOHN SIKES SAWBRIDGE

AND MY ELDEST BROTHER

JOHN EDWARD BRIDGEMAN SAWBRIDGE

PRIESTS OF GOD

TO WHOSE

LOVE, SYMPATHY, AND INSPIRATION

THIS BOOK MAINLY OWES ITS ORIGIN

FOREWORD

I HAVE only had time to read the first two hundred pages of this beautiful little book, but I must not longer delay to write a Foreword commending it to the Church and Nation.

Two things stand out prominently in it; the first is the wonderful responsibility which falls upon Womanhood to-day to "lift the Holy Grail" before the men of their generation and also far away in the Indian and Moslem home.

The second outstanding feature of the book is its insistence on the "New Empire" which must come after the War.

"The Empire is One as never before in the fellowship of sacrifice and service. Surely, after the War, hundreds of thousands of picked men and women—clergy, teachers, doctors, and nurses—will realize that they can well be spared to respond to the Empire's need among the nations that have suffered and bled for us" (p. 343).

This sentence caught my eye in the last chapter, and contains a great truth.

All our sacrifices will be in vain unless we have a new country, a new Church, a new Empire and a new world.

A. F. LONDON

ALL SAINTS DAY
1916

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SECOND EDITION

Invaluable help has been given, with regard to the second edition of this book, by the Right Reverend R. S. Copleston, D.D. (lately Bishop of Calcutta and now Chairman of the Executive of the Central Board of Missions), who most kindly pointed out to the writer several important matters with regard to which she had been misinformed when publishing the first edition. The Bishop supplied her with valuable information, especially about the education of Anglo-Indians, and the work of lady doctors in Indian hospitals under Government, and thus enabled her to amend the statements in the first edition with regard to these subjects.

LANTERN LECTURE

ILLUSTRATED BY COLOURED SLIDES

A DESCRIPTION of a Lantern Lecture will be found on pages 379 to 386, entitled "The Vision and the Mission of Girlhood in the Empire and Beyond," which follows the general outline of this present volume. Sets of hand-painted coloured slides, illustrating the lecture, can be hired from the G.F.S. Central Office, 39 Victoria Street, S.W. (See page 380.)

The Lecture, with Appendix notes for Missionary Guilds and Work-parties, can be obtained from the same address, and also from Messrs. Goose and Sons, Norwich, and Messrs. Wells Gardner, Darton and Co., 44 Victoria Street, S.W., price 6d., postage 1d.

THE VISION AND THE MISSION OF WOMANHOOD
IN THE EMPIRE AND BEYOND

INTRODUCTION

We are about to consider the Mission to which God has called Womanhood in the Empire and beyond, in this day of the world's supreme need.

Through the teaching of the Gospel, Epistles, and Revelation of S. John the Divine we shall trace the great Life-principles of the Incarnation and the Atonement, working out the Regeneration of humanity. We shall watch the age-long struggle of the spirit of the world to drive the Spirit of God out of the human race ;—the lust of the flesh, the lust of the eyes, and the pride of life contending with the Love of God for the possession of humanity ; striving to drive the Holy Spirit of love, and life, and light out of His Own Creation.

We shall see that nothing but the purity, grace, and truth of Jesus Christ, and Him crucified, can overcome this diabolical world-spirit, through the power of the Holy Ghost. The Cross is the only sign of victory ; and mutual fellowship in the Cup of Sacrifice is the only secret of Love's Atonement for a degenerate race.

Therefore we shall follow the mystic teaching of the Holy Grail, even communion in the Chalice of the Blood of God-Incarnate—sacrifice responding to sacrifice, love to love—in the re-union of mankind with God, and with one another.

For the Mission of the Church is to bear CHRIST to all nations, that through the mystery of the Spirit and the Water and the Blood the human race may be born again, and animated by the living Love and loving Life of GOD the HOLY GHOST.

We will learn from the Virgin Mother of GOD-INCARNATE, and from the Jewish women of the Gospels, how great is the Mission that lies before Womanhood as well as before Manhood, in the Church of CHRIST to-day. It is a mission of Life-bearing, teaching, and healing; of love, and life, and light; of purity, truth, and grace.

In the homes, and schools, and hospitals of Christian, heathen, and Moslem lands, she is to lift the Vision and fulfil the Mission of the Incarnation and the Atonement to manhood, womanhood, and childhood, for the regeneration of the world, for the life, and teaching, and healing of the nations.

Not in the ordained ministry of the Priesthood, but in the power of the HOLY GHOST of her Baptism and Confirmation—as the faithful handmaid of the Church—she is to take due part with her brothers in bearing CHRIST to the human race and winning the world to GOD, that henceforth the Spirit of living Love may animate mankind, and drive out the foul and unclean world-spirit of lust and greed, selfishness and aggression.

Only in the power of the HOLY GHOST—the Christ-Spirit—can woman fulfil her Mission. Not by might, nor by power, but by My Spirit saith the Lord of Hosts.

So may our Father's Kingdom come, and His Will be done, in earth as it is in Heaven.

So may the grace of our LORD JESUS CHRIST, and the love of GOD, and the fellowship of the HOLY GHOST, be with us all evermore.

CHAPTER I

THE VISION OF THE INCARNATION

" While great the bliss to myriad Mothers brought,
Her joy transcends and baffles human thought,
To whom the mighty Angel Gabriel came,
Announcing that the Sole-begotten SON
The Robe of Human Flesh would now put on,
And clothe Him in our fragile mortal frame ;

And that He chose the lowly Nazareth Maid
From whom to be in Human Flesh arrayed,
From whom to take the Manhood into GOD ;
Chose to be born of her, the Virgin blest,
To lie, a tender Babe, upon her breast,
Veiling His God-Head in our flesh and blood."

IN this great crisis of the world's history, the most urgent need of the hour is that Womanhood, by the power of the Spirit of GOD, should take her part in the Regeneration of the human race.

For spiritually and morally, as well as physically, womanhood has her special work of Life-bearing to fulfil.

In the Church of GOD, every true Christian is to be a Christ-bearer ; bearing the Life of GOD-INCARNATE to humanity ; winning the world for CHRIST. So may the Spirit of JESUS take flesh in all who surrender to His Love, and CHRIST be formed in them. Thus may mankind be born anew of the Christ-Spirit, and the foul and corrupt spirit of the world be cast out.

If Womanhood refuses her part in this Life-bearing Mission

of the Church, she actually checks and thwarts the extension of GOD's Kingdom. But if, with unconditional self-surrender, she yields to the Will of GOD, and to the out-pouring of His Spirit, then—in the complete union of love with the Divine Life-Giver—she bears the Christ-life to the world. So may all members of the Church share in the world-wide Mission, and draw the nations to the Baptism of Regeneration and the renewing of the HOLY GHOST. Thus GOD in man shall be manifest and mankind shall be at one with GOD.

Let us gaze at the Vision, and pray for grace to fulfil the Mission that GOD has given to girlhood and womanhood to-day. Gaze at the Vision: GOD-INCARNATE in His Virgin-Mother's arms. "The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the Only Begotten of the FATHER,) full of grace and truth."

Pure womanhood bears GOD-INCARNATE to the world. She lifts before mankind, not merely CHRIST'S perfect law of purity, but the Vision of His Grace, even His sacred Human Nature that is to purify corrupt and fallen man. Nothing short of the sanctifying principle of the Incarnation—the new Birth of the Christ-Spirit—can heal and hallow human life, and drive out the selfish world-spirit. Therefore, pure womanhood must bear CHRIST to others, for the healing of the nations, for the life of the world. That is the Mission.

Thus womanhood is called to follow in the steps of the

> "Mother blest,
> To whom caressing and caressed,
> Clings the Eternal Child;"

that Virgin-handmaid of the LORD, who beheld the Vision, and yielded herself in unconditional self-surrender to fulfil the Mission, and to bear the Life Himself, by the operation of the HOLY GHOST. "GOD, of the Substance of the FATHER,

begotten before the worlds: and Man, of the substance of His Mother, born in the world;"

"Born to raise the sons of earth,
Born to give them second birth."

Such were the good tidings of great joy which were to be to all people.

"Ave Maria! thou whose name
All but adoring love may claim,
Yet may we reach thy shrine;
For He, thy SON and SAVIOUR, vows
To crown all lowly lofty brows
With love and joy like thine."

His promise stands fast;—"Whosoever shall do the Will of My FATHER which is in Heaven, the same is My brother, and sister, and mother." There must be the yielded will of complete obedience; the life of love, and service, and self-sacrifice; fearless and unfaltering witness to the perfect law of purity, and thus the maiden who has seen the Vision may yet fulfil the wondrous Mission, and bear CHRIST to the world.

Let us remember with thankfulness the fact that, all through His earthly life, women were true to their Lord. The Gospels never tell of one woman who was disobedient to the Heavenly Vision. With their quickness of spiritual perception and insight, they recognized in Him the SAVIOUR of the world; the healer of earth's wrongs;—the complete and entire Answer to the bitter cry of humanity;—the absolute Satisfaction of mankind's unspeakable need.

They beheld His glory; they saw and understood the Vision. They fulfilled the Mission, and brought others to know His healing grace and truth. They pressed to Him with their infants, that He might put His Hands on them and bless them; with their sick and suffering—that He might touch and heal them. They sat at His Feet, and listened to His sacred teaching, and bore their witness that He

was indeed the CHRIST. Thus they brought others into touch with His pure Incarnate Life—the Word made Flesh. They took their part in the healing and teaching Mission of the Incarnation, and began to win the world for CHRIST.

In loving gratitude and devotion they ministered to His sacred Human Nature. They supplied His simple earthly needs, as they watched, in adoring sympathy, His great Mission of Redemption. Some made ready their homes to receive Him as their honoured Guest. Many followed Him from Galilee, and ministered to Him of their substance. They imitated the Blessed Mother of their LORD, who, through those thirty years of blissful Home-life, had been the adoring friend and servant, nurse and sympathizer of His Childhood, Boyhood, and Manhood.

And the Divine SON of a Virgin-Mother received and valued their gifts of ministering love and adoration. He accepted the devoted service and reverent offering of the penitent woman, because "she loved much"; and—on the eve of His Passion—defended and honoured the similar gift of the saintly Mary of Bethany. He praised the widow's generosity. He granted the persistent prayer of the woman of Canaan, whose great faith called forth His admiring approval.

In all the tenderness and Divine pity of His sacred Human Heart, He sympathized with, and understood the sorrows, the anguish, the travail, and the tears of womanhood. He rebuked the hardness of men's hearts, and called them back to GOD'S equal standard of purity and honour, required alike in men and women by the primeval law of our being.

Through the awful week of CHRIST'S sufferings and death, what spiritual insight and fortitude were shown by womanhood. We never read of any woman who betrayed, or mocked, or rejected Him. Even Pilate's wife did all in her power to restrain her husband's infamous injustice and cowardice. The daughters of Jerusalem followed their LORD to Calvary,

and bewailed and lamented Him, regardless of the cruel taunting crowd. And when the Mother of Sorrows stood by the Cross of JESUS, and the sword pierced through her own soul also, many other women too were there, in heroic sympathy, beholding afar off the Vision of supreme Sacrifice for the Life of the world—the wounded Flesh and outpoured Blood of GOD-INCARNATE, Who died that men might live. Thus they stood in sublime sorrow by the Prince of the wounded, as womanhood has stood through the mighty European conflict on the Calvary of her hopes—beholding the world's salvation being won through wounds, and bloodshed, and uttermost self-sacrifice.

And when the awful strife was o'er, and the Human Soul of JESUS rested in Paradise, women were close at hand, as the glorious Temple of the HOLY GHOST, which could see no corruption, was wrapped in fine linen, and laid in the new tomb. They prepared spices and ointments and rested the Sabbath day, according to the Commandment.

Deep is the lesson to be learned from the fact that the first to behold the Vision of the Risen CHRIST was a woman. Very early in the morning Mary Magdalene found Him Whom her soul loved, and gazed on the Incarnate, crucified, yet risen and victorious CHRIST. But it was not enough for her to behold the Vision. She must not linger in passive enjoyment of her bliss. She was immediately commanded to fulfil the Mission. "Cling not to Me, but go to My brethren."

Mary obeyed. She went;—she went at once. She bore her witness to that which she had seen and heard of the Word of Life.

The Vision had been manifested to her—Incarnate Life Himself, risen even from the dead. She fulfilled the Mission.

> "And still the messengers of CHRIST go forth,
> And from the very Presence of their GOD
> They pass into a world of unbelief.
> . . . . and if they speak,

(As the first witness of the Resurrection spoke,)
To those who count their words as idle tales,
They leave the message spoken, and like her
They wait in patience."

So writes the author of a poem, entitled " Meditations on the Questions of the Risen Christ," by A. R. G., which should be more widely known than it is. (Published by Frank Lasham, 61 High St., Guildford. 6½d.).

So, too, with the other women who came to the Sepulchre at the rising of the sun. JESUS met them, saying, " All Hail," and at once sent them, too, on their Mission. " Go, tell My brethren that they go into Galilee, and there shall they see Me." They were to bid the disciples go, not merely to see the Vision, but to be themselves sent forth on that wondrous Mission to all the world. On these Mountain heights, and by the Galilean lake—sent thither by their sisters—they should receive from the Risen LORD that great Commission which has been so truly called " the marching orders of the Church."

" All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the Name of the FATHER and of the SON and of the HOLY GHOST: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world."

All *power*, all authority, is given unto Me. Ye shall receive *power* after that the HOLY GHOST is come upon you, and ye shall be witnesses unto Me . . . unto the uttermost part of the earth.

" Now a new *power* has come on the earth,
A match for the armies of hell,"—

even the *power* of the Christ-Spirit—to win the world to GOD, by love and gentleness, by service and uttermost self-sacrifice, in the healing and teaching Ministry of the Incarnation, even the Life-bearing Mission of the Church.

For GOD became Man that He might bring the great

principles of His Incarnation and Atonement to regenerate the whole human race. Therefore His supreme gift to His Church was the gift of His Spirit; in order that living Love and loving Life—GOD Himself—should animate mankind, and drive out the diabolical world-spirit of greed and selfishness, lust and falsehood, corruption and death. Thus He brought to a dying world the mighty power of Regeneration. He would literally breathe into humanity His own Divine Life and Love, in the mystery of second birth. Man must not only die to sin, but be born again of the Spirit of CHRIST. That Spirit must animate all his words and deeds, in purity of life and motive, in every department of human life and action.

This Regeneration was to be for every nation and kindred, and tongue, and people; for manhood, womanhood, and childhood; for Jew and Gentile, bond and free. All were to be born again of the Christ-Spirit, and live the risen life through the purity, grace, and truth of GOD-INCARNATE. Good should overcome evil; the Life itself should deliver them from the bondage of corruption and death, and the Truth should make them free. The Christ-Spirit of love and service and self-sacrifice should bring them into the glorious liberty of the children of GOD in the Kingdom of their FATHER.

It is the supreme promise of the ancient dispensation fulfilled in the new. All through the Old Testament, Hebrew prophet, psalmist, and seer had foretold the mighty outpouring of the Spirit upon mankind, as proclaimed by the prophet Joel, and fulfilled at Pentecost: "And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out My Spirit."

The promise was clear. The HOLY GHOST was to be poured

upon the daughters and handmaids of the LORD, as well as upon His sons and servants, even as it came to pass on the first Whitsunday, and in the sacramental outpouring of the Spirit in Baptism and Confirmation, all down the ages. They too should prophesy, and teach, and bear their eager witness.

Thus, in the work of Regeneration of the human race pure womanhood has her great vocation. She has a special function to fulfil in taking part in the Life-bearing Mission, and in the work of spiritual Motherhood in the mystical Body, the Church. This great subject will be further considered in following chapters, but now it is sufficient to say that, while it is not given to womanhood to exercise the Office of the ordained Ministry or to administer the Life-giving Sacraments, yet it is her special privilege to lift before the world the Vision of Incarnate GOD, and, through the power of the HOLY GHOST, to bring others into touch with the saving grace and truth of CHRIST'S Word and Sacraments. In the Spirit of service and self-sacrifice and the Mother-love of souls, she takes her part in the threefold Mission of the Incarnation—Life-bearing, Teaching, and Healing. She bears the Christ-Life to the world, and she wins the world to CHRIST. She guards and fosters the Christ-Life in her spiritual children, "that all things belonging to the Spirit may live and grow in them." She witnesses to the purity, truth, and grace to be found in CHRIST.

It should be impressed upon every Christian girl and woman that her debt to her Divine Redeemer is nothing short of infinite. CHRIST, and CHRIST alone, has restored to her the purity, honour, and holy freedom that her Creator meant for her.

The state of the Roman Empire at the time of the Birth of CHRIST was one of such awful corruption, immorality and degradation, that, as Canon Liddon has forcibly pointed out, personal purity was literally unknown and impossible, except

among those few faithful Jews, who were waiting for the consolation of Israel. So appalling was the degradation of both manhood and womanhood, that the dissolute world had wellnigh destroyed the very life of the race, by unnatural abominations of every kind, as we learn both from S. Paul and Juvenal. For civilization—divorced from GOD, and given over to sensuality and self-indulgence—always drags men and nations to a deeper ruin than a primitive race can know.

Both purity and humility were lost virtues, which had to be reintroduced into an evil world by GOD-INCARNATE for its regeneration. For, as we shall consider later, CHRIST and CHRIST alone, called mankind back to the unifying principles of Love and Life which are the eternal Law of our being, for we are made in the Image of GOD. Not even the Jewish religion had been true to eternal Principle; for Moses—for the hardness of men's hearts—had allowed many things contrary thereto.

Truth-Incarnate bore unflinching witness to the indissolubility of the Marriage-bond, and the equal standard of purity and honour required in both manhood and womanhood. And His crowning gift to His Church was His own Divine Spirit, whereby mutual love and sacrifice should unify and regenerate humanity. He showed that, only by raising and purifying fallen man, as well as fallen woman, could He restore life—pure life—to the race. This great subject is forcibly treated in a paper entitled "The Church's Message about Personal Purity," by Albert G. Robinson, M.A. (S.P.C.K., 1d.).

Thus CHRIST has indeed restored to womanhood the dignity and honour for which her Heavenly FATHER made her. He has brought her forth from the cruel tyranny of the sensual world-spirit, into the glorious liberty of the Children of GOD. He has delivered and raised her, but not for her own selfish pleasure, and personal attractiveness. He claims her adoring love and service, in this same Mission of Regeneration to all

the world, for the deliverance of her downtrodden and degraded sisters.

She literally owes it to CHRIST "not only to be pure, but to purify"; not merely to treasure and enjoy her own fair honour and happy freedom, but to strive, with splendid enthusiasm, to bear the purity, grace and truth, of GOD-INCARNATE to *all* girls and *all* women, that the maidenhood and motherhood of the whole world may be defended, sanctified, and healed.

For let Christian women realize, once for all, that, wherever CHRIST is *not* King, the selfish world-spirit of lust and greed establishes the kingdom of the beast, and the degradation of womanhood. Such are the terrible conditions to which countless millions of our sisters are subjected throughout heathen and Moslem lands, and wherever godless civilization insolently defies the rule of CHRIST.

For, as we learn throughout the Gospel and Epistles of S. John—the foul spirit of the world can only be overcome by the Spirit of Love, and Life, and Light. Mankind must be born again, and the great Regeneration principles of the Incarnation and Atonement must sanctify human life.

Nothing but unflinching witness to the truth as it is in JESUS can conquer the father of lies, and prevent the insinuation of devil's principles into human affairs. If womanhood uses her Christian freedom merely for a life of worldly amusement and selfish gratification, she is untrue to her own Redeemer. Worse still, if she turns her liberty into licence, she literally betrays the Lord who bought her with His own most precious Blood.

Let us therefore, throughout this book, consider the urgent Call to women and girls to-day to fulfil their Life-bearing Mission of purity, grace and truth, to Manhood, Womanhood, and Childhood, in the Home, the School, and the Hospital—in Christian, Heathen, and Moslem lands.

CHAPTER II

THE VISION OF THE HOLY GRAIL

"' For on a day she sent to speak with me.
And when she came to speak, behold her eyes
Beyond my knowing of them, beautiful,
Beyond all knowing of them, wonderful,
Beautiful in the light of holiness.
And ' O my brother Percivale,' she said,
' Sweet brother, I have seen the Holy Grail . . .
So now the Holy Thing is here again
Among us, brother, fast thou too and pray,
And tell thy brother knights to fast and pray,
That so perchance the vision may be seen
By thee and those, and all the world be heal'd.' "

TENNYSON.

IN the universal legend of Christendom, "The Holy Grail," there is represented in allegorical form the great principle of pure womanhood's power over manhood, to inspire him both to self-conquest, and to noble deeds of valour and unselfish service, through teaching him to behold the Vision, and to enter into the fellowship of the mystic Cup of GOD'S atoning Sacrifice.

In modern times, this eternal truth has been portrayed, not only through Tennyson's beautiful poetic version, in "The Idylls of the King," but also in the prose rendering, "Sir Percival," by J. H. Shorthouse, a book which would surely prove of great value and comfort to many a woman's heart in this time of wars, and tumults, and distress of nations.

It is, however, sadly significant that the operatic version "Parsifal"—exquisite as its music is—nevertheless entirely omits this, and several other fundamental life-principles, from its rendering of the Grail legend. For here no Virgin

lifts the Cup of Sacrifice before the young knight's eyes, or bears the message of the risen Life.

Whereas, in ancient allegory, faithful to eternal truth, the Vision is thus described by Percyval: "I sawe a damoysel as me thoughte alle in whyte with a vessel in both her handes, and forth with al I was hole."

So in the "Idylls," it was the pure maiden, Sir Percivale's sister, who taught the bright boy-knight—Sir Galahad—to see the Vision of purity and sacrifice in the Chalice of the Blood of GOD-INCARNATE. It was she who bound the strong sword-belt upon him, woven of her silken hair, and bade him:

> "'Go forth, for thou shalt see what I have seen,
> And break thro' all, till One will crown thee king
> Far in the spiritual city:' and as she spake
> She sent the deathless passion in her eyes
> Thro' him, and made him hers, and laid her mind
> On him, and he believed in her belief."

And the beautiful story tells how Galahad "lost himself to save himself," and saw the blessed Vision of the Blood of GOD, till such a strength was in him that he became invincible, and could truly say:

> "My strength is as the strength of ten,
> Because my heart is pure."

Therefore, at the close of his victorious life, he could thus describe his wondrous power to Percivale:

> ". . . . I, Galahad, saw the Grail, . . .
> . . . and never yet
> Hath what thy sister-taught me first to see,
> This Holy Thing, fail'd from my side, nor come
> Cover'd. . . . And in the strength of this I rode,
> Shattering all evil customs everywhere, . . .
> And broke thro' all, and in the strength of this
> Come victor."

For (the legend tells) "if a man could touch or see it, he was heal'd at once, by faith, of all his ills."

For it is ever thus. Each pure maiden who lifts before man the Vision of Virgin-purity must use her maiden power over manhood to direct his gaze and guide him to the very Source of all purity and strength. She must recruit, inspire and arm him with a power beyond her own, and send him forth to fulfil a true knight's Mission.

It is the Vision of the Holy Grail; of the sacred Blood of GOD-INCARNATE.

> "The Cup, the Cup itself, from which our LORD
> Drank at the last sad supper with His own."

The Cup of the Last Passover, which became the Chalice of the First Communion; even of fellowship in the Sacrifice of our Redeemer. It is the Blood of the New Covenant, both for the Remission of sins, and for the Reunion of mankind with GOD, and with one another, through the mystery of Love's Atonement. "Depths of Love are Atonement's depths, for Love is Atonement." It betokens willing fellowship in the mystery of sacrifice, the one principle of redemption for a degenerate race.

For the great central act of the Universe was the one, perfect, and sufficient sacrifice of GOD-INCARNATE on the Cross, dimly foreshadowed by the victims offered by all races throughout the ages; and, for 1900 years, pleaded in continual Memorial on earth's ten thousand Altars, and before the Throne of Godhead.

For the Blood of the New Covenant is the Blood of the Lamb slain from the foundation of the world, Who alone has prevailed to open the book of the mystery of human life, and of Divine purpose and providence, and to loose the seven seals thereof. For Love, even unto uttermost self-sacrifice, is the only key that unlocks the secrets of all Creation. Self-sacrificing love is the one true law of our being—the only law which will unify and harmonize life—because we are made in the Image of GOD, and GOD is Love.

It is the secret of victorious life and love, even the fellowship of the Holy Cross. For CHRIST's words ring out all down the ages: "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me. For whosoever will save his life shall lose it; but whosoever will lose his life for My sake, the same shall save it."

It is the mystery of Communion in the Cup of GOD's Atonement; sacrifice responding to Sacrifice; love to Love; life to Life; the only life-bearing union of triumphant love. It takes two to make a friendship, or a union. Mutual sacrifice is ever necessary that there may be complete Atonement. The world's Redeemer, in the great memorial of His Sacrifice, ever asks of the human soul that would draw nearest to him: "Can ye drink of the Cup that I drink of? and be baptized with the baptism that I am baptized with?" "I will show thee how great things thou must suffer for My Name's sake."

He who is strengthened with the Body broken and with the Blood outpoured from the Human Heart of GOD-INCARNATE, must respond to such supreme Sacrifice with the unconditional self-surrender of burning love, and complete resignation to the Will of GOD.

> "O heart I made, a Heart beats here!
> Face, My Hands fashioned, see it in Myself!
> Thou hast no power nor mayst conceive of Mine,
> But love I gave thee, with Myself to love,
> And thou must love Me Who have died for thee!"

Thus Love—in purity of heart and life, of aim and purpose, in complete self-sacrifice—begets that strength that breaks through all, and wins the world for CHRIST. For such a life is lived in the very Spirit of JESUS through the power of the atoning Blood. It is the Christ-Life revealing itself again in human form.

Thus Womanhood's Mission is to bear the Christ-Life unto all mankind, and to lift the Vision of the Grail till all

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the world be won to fellowship in the Cup of Love's self-sacrifice.

When the mightiest War of all time broke upon the world, it was to the power of pure womanhood over manhood that our King and Country appealed. The maidens of the Empire were called to inspire and arm their lovers for self-sacrifice in the cause of honour and freedom. Lord Kitchener not only urged every member of our splendid army to go forth invincible in the strength of purity and temperance, but he appealed to the patriotism of women and girls to use their queenly powers in these supreme matters, to follow the King, and to support the War-Pledge.

Mighty has been, and ever is, their power, to inspire to noble deeds; to buckle on the sword, and brace the armour, and send their young knights forth in the spirit of the great oath of King Arthur's Knighthood; "Live pure; speak true; right wrong; follow the CHRIST, the King; else wherefore born?"

In the cause of King and Country it has been the maiden's privilege to lift this Vision of truth and honour, of purity and self-sacrifice, to inspire her young champion and send him forth on his mission; forth for the world's redemption from the brutal aggression and cruel tyranny of the world-spirit of lust and greed.

As Ruskin has taught us—the beautiful ideals of ancient chivalry are just as true and real to-day as ever. "You cannot think" (he writes in "Sesame and Lilies") "that the buckling on of the knight's armour by his lady's hand was a mere caprice of romantic fashion. It is the type of an eternal truth—that the soul's armour is never well set to the heart unless a woman's hand has braced it; and it is only when she braces it loosely that the honour of manhood fails."

But if such is the power of womanhood to inspire to noble deeds, and to arm for heroic warfare, why have not Christian maidens won multitudes more recruits from amongst their

own brothers and friends, for the Missionary Army of CHRIST their King? Can they not see the Vision of that great Crusade against the strongholds of Satan, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to heal the sick, deliver the oppressed, and regenerate the whole human race—to overcome the spirit of the world, and bear the Christ-Spirit to mankind?

For the great Commission bade us win the whole world for GOD, and bring the kingdoms of earth under the everlasting dominion and rule of the spiritual Empire of CHRIST, even that Empire which is born of the spirit of mutual love and self-sacrifice, responsibility and service.

Like the Jewish women of the Gospels, Christian womanhood has seen the Vision of the world's Redeemer, and knows that she owes her all to Him. She must fulfil the Mission to His brethren, and win them for the great Crusade.

She has heard the World's Cry. She knows GOD's Answer. She also knows Christendom's crime in withholding that Answer, and even intensifying that Cry.

Or to express it more fully:—The World's Cry goes up to Heaven from every human heart, wrung by Sin, Suffering, Sorrow, Temptation and Death.

Christians alone know the fulness of GOD's answer to that Cry in His most holy Incarnation:

Sin answered by Salvation, Atonement, and all-sufficient Sacrifice;

Suffering—by Sanctification;

Sorrow—by GOD's own Incarnate Sympathy;

Temptation—by Triumph;

Death—by Resurrection, and Eternal Life and Love.

Yet Christians, through nineteen centuries, have withheld this priceless knowledge from two-thirds of the world; or, worse still, have oftentimes responded to the cries of the non-Christian races with cruel treatment, and even darkest crime, *e.g.*:

Slavery for Africa ;
Opium for China ;
The Liquor Traffic for Nigeria ;
Bitterest persecution for the Jews ;
The abominable cruelties of the Rubber Traffic for the Congo and for Putumayo ;
Secular Education and Materialism for their Colonies ; and
The White Slave Traffic, and the degradation of native women, for themselves.

Christian womanhood knows all this. She herself has been raised and restored by CHRIST, and CHRIST alone, to the glory her Creator always meant for womanhood. She must not keep her joy and glory to herself. His message to her is, "Cling not to Me, but go to My brethren." Send them to Me to receive the great Commission for the world's Regeneration.

She must fulfil her mission. She must lift that Vision of the world's great need, and GOD'S all-sufficient answer before manhood, and arm him for CHRIST—for the mission of purity, grace, and truth. Thus she must inspire manhood, first to self-conquest, through fellowship in GOD'S Own Cup of Sacrifice, and then, in that mighty strength of purity, send him forth to shatter all evil customs everywhere, and to advance the Kingdom of CHRIST.

She must gird her brother, her lover, her friend with the sword of the Spirit, which is the Word of GOD, and His eternal laws of truth and purity. She must point him to the Source of all purity and love, even to the Incarnate wounded, yet risen CHRIST—especially in the Holy Eucharist —full of grace and truth ; through Whose pure Body broken and precious Blood shed may all the world be healed. Christian maidens — King's Daughters — must be King's Messengers ; witnesses to the truth as it is in JESUS ; ever recruiting, ever inspiring, girding on the sword and pointing to the grace, till the powers of hell are vanquished, and the

kingdoms of this world are become the kingdoms of our LORD and of His CHRIST.

The question is, how can the *whole* girlhood and womanhood of the Church, at the present great crisis of the world's history, be inspired to use the magnificent opportunity before them of lifting the Vision and fulfilling the Mission?

This is indeed a Woman's question, and one that concerns every one of them to-day, whether mother, sister, wife, or friend. For it is all too true that if woman merely uses her sacred influence over man for selfish worldly aims, she may mar and spoil the very purpose of his life. For there is the reverse side to every picture. Many a man has been literally held back from making the great surrender in Ordination or Missionary service—or from devoting time and money to the cause of CHRIST—through the worldliness of mother, sister or wife.

Woman is to educate—draw out—the noblest aspirations, the highest ambitions, and the most splendid longings of humanity. She is to foster vocation—not to check it. To win for CHRIST—not for the world.

So, also, as we have already seen, it is not only by inspiring manhood for the world-wide mission, but by going forth herself in the same great service, that girlhood and womanhood to-day can advance the Kingdom of GOD.

Yet there are multitudes of Church-women of all ages, in every rank and class, who practically take no part whatever in missionary work, and neither study, pray, nor work for the great cause. How is their supreme influence to be won for their Redeemer's world-wide mission?

Great societies and admirable organizations are at work in our midst—the "Girls' Friendly Society," the "Mothers' Union," the "Girls' Diocesan Association," and others—that aim especially at bearing their witness to the great principle of the Incarnation, and the sanctification of life

through purity, grace, and truth, in the spirit of service and self-sacrifice.

But have even the members of these great Church societies, *as a whole*, seen the Vision in its splendid fulness of world-wide mission, and striven to obey the great Commission? Are not very many branches far too insular, too parochial, or too self-centred in their work?

Certainly, as regards the "Girls' Friendly Society," their Foundress and leaders have tried to set before girlhood of every rank and profession the ideal of bearing their witness to purity and self-sacrifice in the Empire and beyond; of living not for themselves, but for others, as members of one family in JESUS CHRIST—and bearing one another's burdens. They have begun their Imperial work in India, Ceylon, and the Far East; in Canada, Australia, New Zealand, the West Indies, South America, and South Africa. They have stretched out the hand of sympathy and friendship to English girls on the Continent of Europe, and the sister-society works bravely in the United States of America. The G.F.S. supports three S.P.G. Missionaries, in Japan, Cawnpore, and Shantung, while a very great amount of keen help is given by numerous Branches in assisting various Missionary Societies, and doing much useful work of all kinds for the Church at home and abroad.

Therefore in several following chapters we shall consider, in detail, work that has been accomplished in our Overseas Dominions through the enthusiasm of the "Girls' Friendly Society," as the faithful handmaid of the Church. We shall watch womanhood and girlhood striving to take their part in lifting the Vision of the Incarnation and of the Grail, and helping to bear the Christ-Life:—

(1) To Manhood, on the prairie, through their work for Church-sites, Church-building, the Guild of Church Needlecraft, and Memorial Gifts in memory of the Empire's brave defenders,

(2) To Girlhood and Womanhood in many parts of our Empire, through Lodges and Hostels, and a system of protected Emigration.

(3) To Childhood, in the Schools, through a valiant attempt to face the problem of Religious Education, in a Province in Western Canada.

This work shall be considered merely as illustrating the wondrous Mission to which womanhood and girlhood are called to-day. For it is typical of the immense amount of work, of the same kind, for which there is immediate need, and boundless scope, throughout the world.

Then again in the "Mothers' Union," we find a splendid organization ready to hand which stands for the very ideal of bearing the Christ-Life in the Homes of the Empire. Union is strength, and thousands of Christian mothers are thus banded together in defence of those very principles of love and life which CHRIST restored to mankind for the regeneration of the world.

For the well-known objects of the "Mothers' Union" are:

(1) To uphold the Sanctity of Marriage.

(2) To awaken in mothers of all classes a sense of their great responsibility, as mothers, in the training of their boys and girls (the future fathers and mothers of the Empire).

(3) To organize in every place a band of mothers who will unite in Prayer, and seek by their own example to lead their families in purity and holiness of life.

But are all branches of the "Mothers' Union" animated by that Life-bearing Spirit that seeks to extend *to the whole* world this glory and honour which has been restored to Christian mothers by CHRIST and CHRIST alone? Are all members encouraged to study, pray, and work on behalf of the world-wide Mission to their sisters of all nations? Do their mother-hearts yearn with sympathy for the suffering girl-mothers of India; for the divorced wives of Islam, and the unutterable wrong done to countless numbers of enslaved

women in heathen and Moslem lands ?—(of whom much more in following chapters).

Could not numbers more of our branches in the Home-land work and pray for the Life-bearing Mission to Motherhood,—for His dear sake Who, to all eternity, is the Divine SON of a human mother, and died that all the world might have new life in Him ?

Very touching it is to read of numbers of overseas branches of the " Mothers' Union " in no less than sixty dioceses, in numerous parts of the Empire and beyond ;—carrying on an invaluable work which needs strengthening and extending in every direction for the regeneration of mankind. We read of both English and coloured branches in South Africa ; and of a Kaffir branch where, every Advent and every Lent, the members undertake a mission to a different heathen kraal, with the result that their efforts have been blessed in a very striking manner by the conversion of several heathen chiefs and their wives.

We hear of the untold help that the " Mothers' Union " has been to the Church in India ; amongst the Anglo-Indians, and in the Army Division ; as also to Tamil and Telugu Mothers with Mrs. Azariah at their head—wife of our first Indian Bishop. So too in the diocese of Tinnevelly and Madura, where Miss Rix's wonderful work is so well known, or again Mrs. Oluwole, wife of an African Bishop, tells of the great work before her " Mother's Union," of preparing the now educated and emancipated native girls for their coming responsibilities as wives and mothers.

So also in New Zealand, and part of Australia, the " Mothers' Union " is bringing all the weight of its influence to bear upon the great cause of Religious Education—which is above all things a Mothers' question. We must devote three chapters to this great subject later, but meanwhile we will merely quote the following significant words from the " Mothers' Union " report entitled " Across the Seas."

Though referring to South Africa, they may well be used to lift the Vision of our whole Empire's need :—

"The great danger to be feared is the growing up of a practically heathen white race, because the *Mothers* do not realize that it is their duty to teach their children the rudiments of the Christian Faith. This is just the state of things that the "Mothers' Union" is out to fight, and Home members should pray that a special blessing may be given to its work among the many and mixed races in South Africa."

Let us also earnestly pray that all mothers in the Church at home, of every rank and class, may at length realize that they must not go on accepting all the blessings and privileges freely supplied to them by the Church endowments of their forefathers, without bearing their due share of responsibility in extending that same grace to the countless millions of earth, who are still entirely outside the influence of the Life-bearing Mission.

But now for a moment we will consider the beginnings made in Imperial work, and in the shouldering of Missionary responsibility, by the "Girls' Diocesan Association," a society of much more recent date then the G.F.S. Founded in London in 1900, its object is to bind together, in each diocese, girls belonging to the Church, in a common effort to promote the glory of GOD, and the increase of His Kingdom, by united prayer, study, and work. In furtherance of these aims the Association strives to organize all such efforts by the arrangement of services, meetings, united weeks, lectures, and study circles ; and by putting those who are ready to help in various ways into connection with those who need help. The Central Secretary is Miss Livingstone, Bayford Cottage, Hertford.

Besides useful work done for the Church in their own respective dioceses, the 1916 Leaflet of the G.D.A. mentions missionary "Study Circles" and "Sales of Work" in various branches ; and teaching of "King's Messengers' Classes." Also most laudable efforts made by embryo orators, at

"Speakers' Practices," to acquire the art of speaking, either with or without a lantern and slides, on behalf of Missionary Societies, etc.

The G.D.A. has received a most important call from the Bishop of Pretoria to send a group of its members to live together in a house in Johannesburg, or on the Reef, to help among the girls and women and children in one of the under-staffed parishes. Young women, with some training in Church work, are greatly needed, and the G.D.A. is carefully planning a due response to the Bishop's urgent appeal.

But the chief work of Imperial and Missionary importance yet accomplished by the G.D.A. was that carried out by its members in the diocese of Carlisle in aid of the Church in Western Canada.

The Secretary of the Archbishops' Fund—Canon Beal—says he will never forget the keenness and power of vision of the Carlisle girls in this matter. They wrote to him in 1911 asking what they could best do in answer to their Archbishops' appeal, and they themselves arranged four public meetings in the diocese, to be addressed by Canon Beal.

He put before them the extreme value of providing a Central House in Regina, the capital city of Saskatchewan, as a home and place of reunion, rest, and refreshment for the valiant band of Mission Priests of the Archbishops' Railway Mission, who were doing pioneer work, scattered throughout the Diocese of Qu'Appelle. This diocese is almost as large as Great Britain, and comprises the southern portion of the Province of Saskatchewan.

Under their Head, the Rev. Douglas Ellison, the Railway Mission Priests were helping the Bishop of the diocese by penetrating into vast new regions, where settlers were arriving so rapidly that it seemed almost impossible to keep pace with the great stream of immigration.

New Church centres had thus to be rapidly formed, and little churches built, while each Mission Priest, from his

lonely shack, would serve a huge scattered district, perhaps half the size of an English county. Either by riding, or by driving in his buggy, he would try to keep in touch with isolated settlers, and hold many services at various little centres.

A graphic description of this splendid pioneer work can be read in " The Land of Open Doors," by J. Burgon Bickersteth.

A central Home in Regina for quarterly reunions, viz. : a week, every three months, of both physical and spiritual recuperation—would mean everything to these hard-working Priests in their rough and isolated life. So the Mission House was planned and the Carlisle " Girls' Diocesan Association " took up the matter with such enthusiasm that they inspired the Diocese, as a whole, to adopt the scheme.

Thus the Home was built in 1912 ; the G.D.A. gave it the name of " S. Cuthbert's," and the total sum incurred—£3,000 —was paid by the Diocese of Carlisle by the end of 1915, as promised. For furnishing the Home, the G.D.A. of Southwell Diocese raised £200 ; the G.D.A. of Oxford gave the household linen, while the Carlisle girls provided the sacred Vessels and all the Sanctuary fittings for a beautiful little Chapel.

This history is given in full merely as an example of the invaluable aid which could be supplied by the daughters of the Church—if the Vision were lifted before them—in helping their brothers in the fulfilment of the great Commission, unto the utmost parts of the earth. If practical sympathy and help of this kind could be extended to very many regions of the world-wide Mission field, it would indeed go far to alleviate the weariness and painfulness, the watchings, journeyings, and perils of much pioneer work. It would avoid that complete loneliness and isolation for long years at a stretch, which ought never to be added to a Missionary's already anxious life—even more trying if his work lies in the midst of heathen or Moslem lands.

For in the Life-bearing Mission of the Incarnation, it was ever the sacred privilege of women to minister of their substance to our LORD and His Apostles, or to prepare for them homes of rest and refreshment in the midst of their toil ; like the women of Galilee, and Martha and Mary ; like Lydia at Philippi, Phebe of Cenchrea, and other true yoke-fellows and fellow-labourers of S. Paul.

We have now considered the aims and objects of three important societies of women and girls in the Church of England, not forgetting that there are, besides, numberless parochial Guilds of Communicants and Church-workers, School-Guilds, Girl Guides, etc., with similar aims. Surely, with the power to work through such great organizations it ought to be possible, during the National Mission, and through the years that follow, so to win the loving response of womanhood and girlhood to their SAVIOUR'S constraining Love, that they will enter into the full fellowship of the Grail—sacrifice responding to sacrifice, service to service, in His Life-bearing Mission to the world. (See Appendix, note 17.)

But if there are to be no more selfish Communicants—who take all and give nothing—no more lifeless organizations, nor dead formalism ; no more valleys full of dry bones,—then we must remember the one thing needful, and continue in ceaseless prayer and supplication for a mighty outpouring of the HOLY GHOST upon the whole Church. So may He, the One unifying Spirit of living Love and loving Life, unite us each to all, and all to CHRIST, in the very bond of love and mutual sacrifice, and service.

But there must be unconditional self-surrender to the Will of GOD, and a great increase of united prayer and intercession —that GOD the HOLY GHOST may fill us with His own burning love of souls, and life-bearing zeal and enthusiasm for the Regeneration of the whole human race.

And we ought not to rest till every Communicant, and every member of our guilds, associations, and Sunday schools, is

definitely attached to one or other of the Missionary Societies of the Church.

One most practical step in this direction would be to urge and teach girls and women of all ranks and professions to use the "Quarterly Intercession Paper," either in its longer form, or its simpler and shorter edition (to be obtained from Canon Bullock-Webster, 1 All-Hallows Lane, Upper Thames Street, E.C.). (See Appendix, note 1.)

This wonderful paper, with its circulation of over 120,000 copies each quarter, teaches us to pray with knowledge and understanding, not merely for one part of our Church's Mission-field, but for all parts in turn; for not only one Missionary Society, but for many. While it lifts the Vision of the world's great need, it stirs and inspires to the Mission of prayer and service.

It proves, once and for all, what even one woman's prayer and sacrifice can accomplish. For, as Canon Bullock-Webster has taught us, the story of Mary Jane and her practical use of this Intercession Paper does indeed put us all to shame in the matter of seeing and obeying heavenly Visions.

She, the blind deaf woman, in a workhouse in Devonshire, used her Braille edition of these missionary prayers with such faith and devotion that she not only saw the Vision herself, but lifted it before thousands, and has already been instrumental in sending out upwards of 62 men and 150 women to fulfil the world-wide Mission. In 1904, her Braille Intercession paper told her of the great need for money to train candidates for Foreign Mission Work, and taught her to unite her prayers with those of the many thousand others who were seeking GOD'S counsel and guidance as to the raising of funds for this purpose.

The blind woman prayed, and realized what the great Commission meant. She did more. She put aside the small gifts of money that were given her from time to time for buying little comforts—and when she had thus saved five shillings she

sent it to Canon Bullock-Webster as her gift for training candidates for the Mission field.

That " crown " of hers (5s.)—sent in self-sacrifice, and eager devotion—lifted the Vision, and inspired thousands who used the Intercession paper to send one or more crowns a year to the " Candidates' Five Shilling Fund," which had thus been practically started by the blind deaf woman who understood her LORD'S marching orders.

The whole scheme has been a true venture of faith all along; inspired, and prayed over, and pleaded entirely and solely through the Intercession Paper.

No other appeals or reminders are sent out apart from this; no subscription list is printed, and yet, in the first half year of the venture (June to December 1905) £2,026 rolled in; and over £3,000 each year since, so that by the end of 1913, £27,362 had been given for the training of both men and women as Missionaries.

If one blind woman's spiritual insight could so behold the Vision that she inspired so great a Mission, what might not the result be if the whole girlhood and womanhood of the Church were definitely taught the power of Prayer, and encouraged to use such an Intercession Paper as this, with intelligence and devotion?

What if all the mothers and maidens of the Empire really grasped the wondrous power of UNITED prayer for Missions, and put it into definite practice at their countless classes, meetings, and work parties? Above all, what power would be theirs if, in largely increased numbers, they agreed to make a monthly corporate Communion, and to use these Missionary Intercessions, as their " special intention "—silently, but together,—in that supreme " Fellowship of Silence," which follows the Consecration of the Eucharist, when we plead the sacred Body broken, and the precious Blood shed, once and for all, for the sins of the whole world.

Teach the Empire's womanhood and girlhood to see the

Vision of their Redeemer's world-wide Mission; to care greatly—to pray earnestly for its fulfilment; and, in eager devotion and adoring love for their SAVIOUR, they will find their own sure way of obeying His marching orders.

Daily private prayer for the great crusade, rising from millions of pure hearts; myriads of pure hands clasped in united intercession at Prayer-meeting and Eucharist; untold numbers of "crowns" (like that of the blind woman), laid at the SAVIOUR'S Feet; damsels of chivalry arming their knights, and going forth themselves—what would not result from such a mighty inspiration of spiritual force in the Church?

Doubtless Englishwomen of all ranks and classes have been far too much reserved in the matter of united prayer, and leading one another in the art of definite missionary intercession. Yet our Missionary Societies can supply us with much help in the matter; various cycles of prayer; forms of service; and "hints for leaders" of study circles and Prayer meetings; while the following form which is used in the Lantern Service, with "The Vision" slides, may be found helpful at the conclusion of a service or meeting.

THE TEN COMMANDMENTS OF THE NEW COVENANT

Let us humbly kneel, and examine ourselves by the rule of the great Commission, saying (or singing) after each Commandment of the new Covenant, "LORD have mercy upon us, and incline our hearts to keep this law." (Kyrie. Merbecke.)

1. "Pray ye therefore the LORD of the Harvest, that He will send forth labourers into His Harvest." (S. Matt. ix. 38.)
2. "Go ye into all the world."
3. "Preach the Gospel to every creature." (S. Mark xvi. 15.)
4. "Teach all nations."

5. "Baptize them into the Name of the FATHER, and of the SON, and of the HOLY GHOST." (R.V.)

6. "Teach them to observe all things, whatsoever I have commanded you." (S. Matt. xxviii. 19, 20.)

7. "Heal the sick . . . and say unto them, The Kingdom of GOD is come nigh unto you." (S. Luke x. 9.)

8. "Take, eat; This is My Body."

"Drink ye all of It: for This is My Blood, of the new Covenant."

"This do in remembrance of Me." (S. Matt. xxvi. 26–28, and S. Luke xxii. 19.)

9. "Feed My lambs. Feed My sheep." (S. John xxi. 15, 16.)

10. "Ye are My Friends, if ye do whatsoever I command you."

"If ye love Me, keep My Commandments." (S. John xv. 14, and S. John xiv. 15.)

"As the FATHER hath loved Me, so have I loved you. This is My Commandment, that ye love one another, as I have loved you." (S. John xv. 9, 12.)

"LORD, have mercy upon us, and write all these Thy Laws in our hearts, we beseech Thee."

THE LORD'S PRAYER.

CHAPTER III

LIFTING THE VISION BEFORE MANHOOD

" O young men, bold and free,
In peopled town, or desert grim,
When ye are tempted like to Him
' The Man CHRIST JESUS,' see.

Wanderers in far countrie,
O think of Him Who came, forgot,
To His own, and they received Him not—
JESUS of Galilee.

O all ye who have trod
The wine-press of affliction, lay
Your hearts before His Heart this day—
Behold the CHRIST of GOD ! "

ANON.

WE have seen that it is the supreme privilege of pure womanhood to lift the Vision of the Grail before her brothers ; and to take her part in bearing the Christ-Life itself to man. In our Life-bearing Mission overseas, our first thought must surely be for those of our own kith and kin who could advance the Kingdom of CHRIST in far-distant lands, if they themselves were helped to keep true to their LORD.

The following history is told of the lifting of the Vision on the Prairie, as illustrating our Imperial responsibility for the spiritual welfare of all our Empire-builders, whether on the veldt, or in the bush, on the Australian goldfields, or in the valleys of British Columbia, or wherever they may go.

The Vision must be lifted before Manhood. The Mother-country must remember the hardships and difficulties that surround her sons in her great Overseas Dominions. They

are laying the foundations of mighty new nations within the Empire.

They are in the midst of toil and loneliness, and all the uphill struggles of pioneer life. It is pitifully easy for the god of this world to blind their eyes to the things that really matter. Materialism, dollar-worship, and the greed of gain may so quickly shut out the Vision of the Eternal. Yet in the birth and growth of nations it is the eternal things that count. It is spiritual life, and principle, and strength of character that exalt the souls of her sons, and form a living nation ; and these can only be had through the grace and truth of GOD. The great sanctifying principle of the Incarnation must be brought to bear upon the whole man, the whole nation. The natural must be raised and dignified by the spiritual. The home, the school, the nation itself, must be founded in the faith and fear of the LORD. Surely the Mother-country has a Vision to lift, and a Mission to fulfil as a debt to her own sons.

The story of the eager enthusiasm shown by the Girls' Friendly Society, in response to their Archbishops' special appeal for Western Canada, may serve as a twentieth-century example or allegory of this lifting of the vision in one part of our great Empire. Of this Vision and Mission of girlhood on the prairie, the Archbishop of York, in a public speech in 1914, honoured the G.F.S. with these words : " I venture to say that the G.F.S., in this matter at least, has shown more devotion, more imagination, more gallantry, than any other organization in the Church of England." At that time, our brothers had been pouring west at the rate of nearly a quarter of a million a year to make our new Empire. The three great railway companies, Canadian Pacific Railway, Grand Trunk, and Canadian Northern, were spending millions of pounds each summer in opening up the prairie with thousands of miles of trunk railways and innumerable branch lines. Small towns were springing up, every eight or nine miles, wherever

stations were built and elevators raised. A few of these infant townships would be destined to be the Winnipegs of the future. All would form railway centres for large surrounding districts.

The thrilling verses quoted by Mrs. Humphrey Ward, at the beginning of her book, "Canadian Born"—stirred many hearts and souls in the Girls Friendly Society with the Vision of Empire.

"On the road to Rupert's Land
You will find a mighty band,
For they're going West by thousands
Now they've come to understand."

Put me somewhere west of Selkirk
When the prairie roses bloom,
Where you run clean out o' fences,
And a man has elbow room.
Let me ride upon the pilot
When the first through train goes out,
Let me hear the settlers greet it
With a joyous ringing shout.
Let me be upon the prairie,
When they start a baby-town,
When they're living under canvas
While the first mud-sills go down;
For it rarely stirs the blood
To see the cities in the bud,
And to feel a nation growing
From that sticky prairie mud."

But an even brighter vision rose before the eyes of girlhood than the vision of Empire; a more enduring one—for it was the Vision of GOD-INCARNATE extending His Kingdom upon the prairie. Numbers of those who went to Canada belonged to His Church. Christian maidens would help their brothers to be Church-builders in Western Canada as well as Empire-builders. They would assist them in planting a living branch of CHRIST'S Holy Catholic Church in that great new Empire; laying the foundations of those little townships, deep and firm—in the true faith and fear of GOD. "Man shall not live

by bread alone, but by every word that proceedeth out of the mouth of GOD." Like Percivale's sister, the daughters of CHRIST'S Church would help to lift the vision of purity, grace, and truth upon the prairie. They would direct the eyes of their brothers to the wondrous strength of the sacraments of the Incarnation.

As a rule, few in England realize at all how immense are the difficulties which have to be faced by all emigrants who have no capital. The man with only two or three pounds in his pocket, who takes up his Government Quarter Section (160 acres), is obliged at once to involve himself in a debt of some £200, with Implement Companies, Stores, etc., to supply him, on credit, at a high rate of interest, with farm-implements, oxen, stores, lumber to build his shack and stables, and other necessaries. He mortgages his land, and should his crops fail in the first two or three years, or overwhelming catastrophes occur—such as a severe hail-storm or cyclone—he will have to foreclose mortgage, set out for the distant railway town, hire himself out to work, and try to start life over again.

Reliable statistics, given in the publication entitled "Canada," showed that, about two years before the outbreak of war, no less than four-fifths of the patented farms in the Province of Saskatchewan were thus mortgaged, and that farmers were paying an average rate of interest of over 8 per cent on £30,000,000 to these mortgage and implement Companies. The population of the Province was at that time 550,000.

These figures speak for themselves, and fully explain why it is that the majority of our emigrants are very seriously handicapped in their uphill struggle, and quite unable to provide—through their first few years—either their own churches or the stipends of Clergy.

In Alberta, the Canadian Pacific Railway Company has indeed done much good work in opening up thousands of

square miles of land, employing a great amount of labour in preparing it, and then bringing thousands of settlers in. Here they prepare a farm of a quarter or half section (160 or 320 acres), irrigate, break and seed it; put up a house and barn; and provide the incoming settler with a whole outfit of farm implements and machinery, four or five horses, and one or two cows.

This is all to become his own at the end of twenty years in the following way: The total cost of a quarter section farm, thus stocked, is £1200, and he is to pay 5 per cent interest, and to work off one-twentieth of the principal each year, the interest lessening accordingly. Thus the first year he should pay a total of £120, and a decreasing sum each year following.

But even with the advantages which these ready-made farms have to offer, the struggle is still very difficult, owing to the varieties of land, the uncertain climate, early frosts, etc., which all unite to make it hard to work off the annual payments.

This clearly proves that any attempt to settle our soldiers on the prairie would be ungenerous and doomed to fail, unless from £100 to £200 capital were given with each free quarter section, or a colony well prepared and leased, on even more advantageous terms than the C.P.R. ready-made farms.

But in the year 1912, associates and members of the G.F.S. pictured the loneliness and hardships of such pioneer life, and the uphill struggle through the first years of an emigrant's toil in the west. The thought of their brothers' need called out the quick sympathy of the girls of the Motherland. They began to understand what it would mean to be ill without mother, nurse, or doctor, without priest, or blessing, or sacrament. There are lonely graves in the Far West, like that known as "the sailor-boy's grave," with no record as to whose it is, or who found and buried him,—just the nameless grave out on the prairie.

The Incarnation is the answer to the doubts and needs of

the whole world. CHRIST Himself has endured all the loneliness and hardships and strong temptations of the wilderness, and understands and can supply every need, both as GOD and Man.

In an age when it is all too easy to stifle the religious sense in dollar-worship and selfishness, in materialism and self-indulgence, the daughters of CHRIST's Church must more than ever come forward to lift man's vision to the spiritual and eternal realities of life. It was CHRIST Whom their brothers needed, and CHRIST's grace in His own appointed way, in Church and sacrament. There should they see Him, and in His strength come victors.

What did the girls of the Home-land do? Why, G.F.S. was "on the prairie when they built the baby-towns," and helped to purchase some eighty sites for churches in the little townships, while the land was still cheap.

At that time the position was as follows. If bought when first put up to auction, a site could be had for £25 or £30 in a good central position, but in many cases very few settlers had yet arrived, and those who were there would often be too poor to buy, before the price ran up. A few years later, the site would prove very expensive. It was in the Norwich diocese that many parishes in the Mother-country first took up the matter of buying these church sites on the prairie, and their example was followed in the diocese of Ely and in other parts of England. His Grace the Archbishop of Canterbury wrote of the scheme; "The plan is admirable. It is practicable. Its fruitfulness may become immeasurable for good." The parish or donor giving the site had the privilege of choosing the dedication name of the church—usually the same as that of their church at home. In each Canadian diocese that received these gifts, the Bishop and his Synod would hold the sites in trust till such time as the settlers could master their pioneer difficulties, and build their own church.

It was at Ely, on Empire Day, May 24th, 1912, that the G.F.S. first took part in the scheme. A large G.F.S. Conference had met at the Palace, and it was decided to raise enough money to buy a site on the prairie for a church of S. Etheldreda of Ely. S. Etheldreda (or S. Audrey), Virgin, Abbess, and Queen, was one of the many saints who laid aside an earthly crown to strive after a heavenly one. She was daughter of Anna, King of East Anglia. She must have seen Visions with such purity of sight and purpose, that, blinded to life's difficulties by light from above, she could move forward boldly to do her great work. For the prairie itself can never look so dreary or so desolate as those wide fenlands must have been in her day—twelve hundred years ago—long before Hereward the Wake began to drain them. And yet there, on the Isle of Ely, wrapped in the mist of the fens, with a deadly sameness about her, she began her shining work for the Church,—work that, through countless generations, was to bear a burning torch to the yet unborn. She reared her first church-buildings, and on those same sites, long afterwards—in the centuries that followed the Norman Conquest —the great Minster of the fens, as we know it now, slowly rose, in almost unearthly majesty,—a noble witness to spiritual realities ;—a glorious temple for the worship of Incarnate GOD. And for far distances across the level fenlands, the great Cathedral, with its beautiful lantern-tower, known as S. Audrey's crown, bears its testimony to the fulfilment of the Virgin's Mission.

Even so, in the twentieth century, the daughters of the Church would not despise the day of small things, and their first site was bought at Kedleston, by Last Mountain Lake, in Saskatchewan, and two of the Canadian settlers made and painted a notice-board for it, with the inscription, "St. Etheldreda's Church-site, bought by the G.F.S. of Ely, England."

The G.F.S. magazines took up the matter, and, up and down

the Mother-country, girls became eager and busy raising other site-funds, and working for their little prairie churches of the future. In less than three years, eighty-four of such funds had been given by the G.F.S., varying in amount from £25 to £50 : seventy-six from England ; six from the daughters of the persecuted Church of Wales ; one from the Channel Isles ; and one from Ireland, besides a log church of S. Patrick, and £160 towards a stone church, from a Dublin associate and her friend. Sometimes these cheques were sent as "In Memoriam" gifts, like Mrs. Emery's (Presiding associate of Ely branch)—which she gave in memory of her husband, Archdeacon Emery, the "Father of the Church Congress" ; besides promising £8 a year for five years towards the Mission Priest's stipend. Associates, members, and candidates all took part in the work, and by enthusiasm and self-denial over £2300 was sent in before Easter 1915 for these sites, besides more than £1550 for church-building.

In Peterborough diocese £500 was raised by the G.F.S. and other subscribers for building the chancel of S. Peter's church, North Annexe, Regina, in memory of the late Lady Knightley of Fawsley.

Many a church is to bear the name of the Blessed Virgin Mary ; and S. Etheldreda will be followed on to the prairie by other Virgin Saints—S. Agnes, S. Hilda, and S. Agatha. Churches will also be dedicated to S. John, S. Peter, S. Andrew, and to S. Augustine of Canterbury, S. Oswald of Northumbria, S. Cuthbert, S. Wulstan, S. Swithin, etc. Thus a link of very real value is formed between the Early Church and her youngest-born daughter-Church upon the prairie—a sign of unbroken continuity, and due apostolical succession.

Sometimes a small wooden building can be purchased, and literally moved over the prairie by a gasoline engine and set down on a church-site. An interesting little journey of this sort was taken at Chamberlain, Saskatchewan ; a chancel arch was made in the eastern end, a small sanctuary added,

and the little church beautifully adorned and furnished. But more often, as soon as they can raise the funds, the settlers build their own church, greatly encouraged by the site-gift. Photographs of several of these churches have come from Canada, and some of these pictures have been reproduced in the report of the A.W.C.F. (October 1914) and in book-form with the Archbishop of York's speech, of November 1914.

In the eighth annual review issued by the Central Board of Missions of the Church of England in 1915, the report of the work in the diocese of Qu'Appelle opens with these words: "The increase in the number of villages and hamlets in the diocese during the last few years may be gathered from the fact that during the year 1913, no fewer than ninety new sites for village churches were provided. This splendid step forward was rendered possible by the gifts offered by the G.F.S. in England, through the Archbishops' Western Canada Fund."

Very many beautiful gifts have been sent out from G.F.S. work-parties, for their churches. These we will consider in detail later on. But surely there is much spiritual significance in the fact that out on the great wide prairie, in dioceses, each about the size of Great Britain—Qu'Appelle, Saskatchewan, and Calgary—the maidens of the Mother-Church have helped the Archbishops and their Mission-Priests in fulfilling the great Commission, and bearing the grace and truth of the Incarnation to CHRIST'S brethren in the Far West.

On many a site they have encouraged their brothers to build a sanctuary for the worship of the Incarnate, crucified, risen CHRIST. They have borne their witness to the cleansing and strengthening grace to be found in the sacraments ordained by CHRIST Himself, when duly and rightly used. "Go tell My Brethren . . . there shall they see Me." "He that eateth My Flesh, and drinketh My Blood, dwelleth in

Me, and I in Him." "Whoso eateth My Flesh and drinketh My Blood hath eternal life."

In several instances the sacred vessels themselves have been sent out by the G.F.S.—e.g. from Bury Branch Lancashire, to both their churches—S. Margaret of Scotland at Burdett, and S. Mary the Virgin at Ewelme; from the G.F.S. of Berkhamsted for S. Alban's church at Pelly, built on one of the seven sites from the G.F.S. of S. Alban's diocese, and from other branches.

"I saw a damoysel, alle in whyte, with a vessel in both her handes, and forth with al I was hole."

"O Brother, I have seen the Holy Grail . . .
And thou shalt see what I have seen,
And break thro' all, till One will crown thee king
Far in the spiritual city.

"He is there in the solemn stillness of the holy Altar Tryst.
Are thine eyes too dim to behold Him, the glorified Human CHRIST?
O Soul, when that Bread is broken, when the Wine from that Cup is poured,—
By the touch of His own Love-token, thou shalt know thy Risen LORD."

A. R. G.

Let us pray—both for ourselves at home, and for our Empire-builders in our distant Colonies—the great sacramental prayer: "Grant us therefore, gracious LORD, so to eat the Flesh of Thy dear SON JESUS CHRIST, and to drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him, and He in us."

CHAPTER IV

THE MISSION OF REGENERATION

THE MOTHER'S MEMORIAL

" Where is it mothers learn their love ?—
In every Church a fountain springs
O'er which the eternal Dove
Hovers on softest wings.

" What sparkles in that lucid flood
Is water, by gross mortals eyed :
But seen by Faith, 'tis blood
Out of a dear Friend's side."

(KEBLE, " Christian Year.")

THE Church's Mission is even more than a message. Besides being a message, and a witness, it is the very Mission of a Life-bearer to convey the Life itself—the Spirit of GOD—to the nations. Thus may the Christ-Spirit take flesh in each succeeding generation, and the human race be new-born ; animated by the Divine Spirit Himself, who is Eternal Life, and Love and Light.

As we have already seen, it is through the Christ-Spirit only that the cruel world-spirit of selfishness, corruption and death can be driven from humanity. For the great Regeneration-principle of the Incarnation must be extended through the ages, that GOD in man may be manifest, for the life and healing of the nations. Thus shall the human race be born again, and live with the Life of GOD, shine with His Light, breathe with His Spirit, burn with His Love, and share in His Self-Sacrifice. Therefore the wondrous Mission of the Church, the Bride of CHRIST, is a Mission of Motherhood.

She, the Loved One, is to be the Life-bearer. Through her mystical union with CHRIST, the Beloved, who is the Life-Giver, she is to bear His Life, His Spirit, to the human race. So shall man be regenerate, new-born of GOD. For as many as received Him, to them gave He power to become the sons of GOD, even to them that believe on His Name ; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of GOD.

It is from the writings of the disciple whom JESUS loved, S. John the Divine, that we learn the fulness of the mystery. He could indeed see deepest into the Divine revelation, who leaned on JESUS' Breast, and in whose holy home dwelt the Mother of the Incarnate GOD. His Gospel, Epistles, and Revelation bare the record, and we know that his record is true. For there are three that bear witness in earth, the Spirit, and the Water, and the Blood : and these three agree in one. For the Life-principle of Regeneration brings Re-Birth, Re-Mission, and Re-Union to the human race. There is the new birth of Water and of the Spirit, and this one Baptism into the Life of GOD is for the Remission of sins. For since by human birth came the transmission of sin and death, so by re-birth man is born into that Divine family where, through the ministry of reconciliation, he may seek absolution and remission of sins. That which Adam transmitted is remitted in CHRIST.

And though GOD hath made of one blood and one family all nations of men in human generation, yet that union has been torn asunder by the world-spirit of selfishness and separation, hatred and greed. Therefore there must be re-union, literally "re-ligion," or "tying again," of the heart-strings of humanity. Thus the Spirit, Who is Love, becomes the bond of re-union and fellowship in the regenerate family of GOD, even as He "in bond of Love doth join the FATHER and the SON." So also must there be re-union in the One Blood, even through the Cup of blessing, for is it not the

Communion of the Blood of CHRIST? "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an at-one-ment for your souls: for it is the blood that maketh an at-one-ment for the soul"; even "the Blood of the New Covenant." For the Life-Blood of Incarnate GOD is for the re-union of all the human race with Himself and with one another.

> "So is it with true Christian hearts;
> Their mutual share in JESUS' Blood
> An everlasting bond imparts
> Of holiest brotherhood."

And as in the mystery of natural birth and procreation, GOD gives life through human instrumentality, so in this supernatural re-birth of the new creation in His Church, He still uses human ministry; the touch of the human hand to consecrate the Water and the Blood; human lips to bear the message of Re-mission; the laying on of human hands in the outpouring of the Spirit. And this Life-bearing mission of the Church is to be to all nations, for the regeneration of every creature in the mystery of the Spirit, and the Water, and the Blood.

Beyond the great Atlantic, and two thousand miles across Canada, amid the birthday scenes of our new prairie Empire, there stands a little church, which seems exactly to symbolize the Life-bearing principle of Motherhood. As in a beautiful allegory, it shows how that wondrous mystery, as applied to the Mother-Church, must be not only national, but Imperial, Catholic, world-wide—bearing the Life of the Christ-Spirit unto the uttermost part of the earth; extending the life of the one Body in the Empire and beyond. It is a Mother's Memorial Church, given, not to the English homeland, rich already in its countless glorious churches and wealth of memorial-gifts, but—just as the mother would have wished—to the sons of that vigorous new Empire, springing into being

in the Far West. She had longed to give her life to Canada to help to build up that wonderful new nation and fulfil her part in the work of the Mother-Church, which was striving to bear to the infant Empire the Life and the grace of CHRIST.

For, as in her own family, so in the birth of nations, womanhood must take her sacred share in seeing that the nation's soul is born, not of the spirit of this world, but of the Spirit of CHRIST. So shall the nation live ; for the Spirit of CHRIST is Life—eternal Life.

But not in the way she pictured was that mother to share in bearing the Christ-Life to the Empire.

GOD called her to know the fellowship of His sufferings and to die that others might live ; to give her very life in life-bearing ; to die that her new-born son and daughter might have life. Mothers, warriors—Life-bearers and saviours, of the nations—all take part in the supreme sacrifice of Incarnate GOD ; of their free-will they face anguish that others may live ; they offer even their very flesh and blood to give life unto the world. To multitudes it is given to return victorious from those dread battlefields ; to nurse and rear the precious life which they have borne ; to serve and enrich the nation which they have saved. But some are called to innermost Communion with the Divine Life-giver. Like Him they make the supreme sacrifice and die that others may live. They drink of the Cup of which He drank, and are baptized with His Baptism.

But in the mystical Body of CHRIST all live unto Him, whether on earth or in Paradise. All are members incorporate in the one Body, and still bear their part in extending the Life itself for the Regeneration of the human race. For in that other world, life and love are " purified, perfected, strengthened, and rendered more worthy of heaven," and surely most of all must this be true of the Mother-love of souls—" of all GOD's gifts, the gift most beautiful, since most

Divine." That mother's longing to take her part in the Life-bearing Mission of the Church shall surely be satisfied.

> " And, doubtless, unto her is given
> A life that bears immortal fruit,
> In those great offices that suit
> The full-grown energies of heaven."

And in her memorial church on the distant prairie there is extended in the Kingdom of Heaven on earth the same sacramental Life of the Spirit, and the Water, and the Blood, which was the secret of her strength whom GOD called to Himself. The Life of the one Body goes on.

It was in the summer of 1914 that the little stone memorial church was built. The settlers sent their horses, and collected the glacier-boulders, scattered about the prairie—the red, and the white and the blue granite from the Rockies, deposited by the great ice-floe, long ages back, when a mighty ocean rolled above what is now the American Continent. These boulders are very plentiful on the prairie, but it is at present both expensive and difficult to procure a mason to work them into shape. When this difficulty can be overcome, and yet there are not sufficient funds available to build a complete church, it would often be well to erect only the small stone chancel at first, with a temporary west wall, in which, at a later date, the chancel-arch would be made, whenever it became possible to build the nave.

A permanent stone church would thus be secured by degrees, and without previous expenditure upon a temporary wooden building.

The church-workers of a poor town-parish in the home-country had themselves planned and secured the purchase of a site for the memorial church, and on this site the granite boulders were piled. The mother's friends in England supplied a large part of the building fund, and the settlers contributed the remainder. A strong young churchman

and communicant, Harold Hunt, who was the life and soul of the little community, became the secretary and treasurer of the fund, and took the keenest interest in superintending the building of the little church. But when the great war broke out he saw the vision of complete self-sacrifice, and responded to the call to arms, joining Princess Patricia's Own Light Infantry. A few months later he laid down his brave young life for the Empire, and died in his Chaplain's arms, with prayers on his lips for the work of his little prairie church.

The Dedication services of this Mother's Memorial Church were held on December 13th, 1914, and it stands not far from Last Mountain Lake, in the diocese of Qu'Appelle, Southern Saskatchewan. Thus, not in a stained glass window in an already beautiful church in England, nor by an expensive tombstone, or brass tablet in the Home-land, is that brave life remembered. But on the distant prairie the Life-bearing Mission of the Church is extended in the great sacraments of the Incarnation—even the Mission of spiritual Motherhood. And above the Altar hangs a plaister plaque of the Mother-Maid, with little children, adoring around the manger at Bethlehem. For the great sacrament of the Altar extends to each succeeding generation the grace and virtue of that first sweet Christmas.

And the daughters of the Mother-land—the Mother Church —must live in this same Spirit of Life-bearing love and sacrifice ; *not* self-centred and narrow, with hearts wrapped up in the Home-land only, and bent on cherishing that alone. Wide as the mighty Empire must their sympathy and service be, and wider still, reaching out into the great world beyond. Singleness of heart and aim for the glory of GOD and relief of man's estate ; the burning passion of Life-bearing zeal : large-heartedness : mother-love—the love that yearns to give, to nourish, to develop life, and counts not the cost ; *that* is the Life-bearing Spirit of love, and service, and uttermost self-

sacrifice that rears the home, the nation, the Empire, even the Church itself, in that Light which is the Life of men.

> "Love which shall give itself and fear no loss,
> Learning the fulness of the Love of CHRIST,
> At Bethlehem's Cradle, and by Calvary's Cross,
> And in each Eucharist."
>
> A. R. G.

Even more than imperial; universal, catholic, must that principle of Motherhood be, when applied to the Body of CHRIST. A Church that is not missionary-hearted and alive with mother-love, has a name that she lives, but is dead. The great Commission taught that the new birth was for every creature. The Baptism of Regeneration was for the whole creation; for every nation, and people, and tribe and tongue. And yet, 1900 years after the Birth of CHRIST, only one-third of the human race is even nominally Christian, while the world-spirit not only reigns triumphant in heathen and Moslem lands, but has gained deadly and awful power among so-called Christian nations.

"Mothering Sunday" is the ancient name for the fourth Sunday in Lent, when the Epistle for the day commemorates the great Motherhood-principle of the Church. In gratitude for the spiritual grace and life which they have received through the "Mother of us all," let Christian women and girls strive, more eagerly than ever before, to take their part in extending the great Life-bearing Mission of the Church throughout the world.

CHAPTER V

THE MISSION OF ATONEMENT

THE SOLDIERS' MEMORIAL.

"... There lies the secret—
Could we but crush that ever-craving lust
For bliss, which kills all bliss, and lose our life,
Our barren unit life, to find again
A thousand lives in those for whom we die,
So were we men and women, and should hold
Our rightful rank in GOD's great universe,
Wherein, in heaven and earth, by will or nature,
Nought lives for self—All—all—from crown to footstool—
The Lamb, before the world's foundations slain—
The angels, ministers to GOD's elect—
The sun, who only shines to light a world— ...
All spend themselves for others."

(C. KINGSLEY, "The Saint's Tragedy.")

THE greatest Empire the world has ever known lifts as her banner the most sacred of all standards—the Blood-red Cross of Incarnate GOD. Not meaningless strips of colour (of red and white, with green or blue; orange or black, in different order of arrangement,)—but the sign of the SON of Man—once the sign of shame, now for evermore the sign of triumph. Thus in her Royal Navy, and before her Armies, she raised the symbol of supreme self-sacrifice, over all earth's oceans, and through every land that owns her sway. It is the Vision of the only Life-principle—Sacrifice. And in the dread day of battle, when she fought for the peace and liberty of the world, and for the very existence of free nations, all the daughter-countries rose up to help the Motherland, and to bear their witness, for all time, that she had been true to her sacred Standard, even the Christian rule—the motherly rule—of service and self-sacrifice.

It was a noble testimony; the free witness of the free: from the great self-governing Dominions; from India's princes; and from England's Jewish sons. It was a living Empire's testimony borne to the Motherland, for "Love is life's only sign." She had given Life—free Life—to her Empire, and the Empire would pour out that Life for her.

Such testimony, even unto death, astounded her enemies, and baffled their calculations. They had never dreamed of such a spirit of Empire as this. They had pictured the world-spirit; the power that domineers and crushes, whose captive-races yearn to break from its rule; an empire, that has a name that it lives, but is dead.

The most tremendous war of all time burst upon the earth. Against the ideal of CHRIST, "I died that men might live," crashed the beast's (the world-power's) ideal—"I live that men may die." Mighty spiritual forces wrestled for the mastery. The spirit of love and service (the Mother-spirit) was opposed by cruel aggression and selfish greed—the Christ-Spirit by the world-spirit—Life-bearing by Life-destroying—burden-bearing by burden-binding.

Again and again our soldiers told us that on the very battlefields of France and Flanders, and in the ruined churches and broken shrines, there stood entirely unharmed the symbol of supreme self-sacrifice—the Crucifix. It was the Vision of Calvary—the Vision of the Grail—the sacred Flesh and Blood of GOD, sacrificed in anguish that others may live. It stood unconquerable, in silent majesty, above the ruin and death.

Mothers, warriors—(Life-bearers and Saviours of the nations)—these see the Vision and fulfil the Mission. They share in the supreme sacrifice; of their free-will they face anguish that others may live; they offer even their very flesh and blood to give Life unto the world. The Good Shepherd giveth His Life for the sheep. The thief cometh not, but for to steal and to kill, and to destroy. Life, by dying, conquers death.

We saw that this same Vision of the Cross had been lifted in Britain's standard. In every part of the Empire her sons beheld the Vision; it was reflected in their steadfast faces, and their eyes shone—"beyond all knowing of them, wonderful." It was the Vision of pure sacrifice, and they fulfilled the Mission. Each offered his life, his flesh and blood, his freedom, in defence of the Motherland. No man took it from him. It was a free-will sacrifice.

And the Empire knew herself One—as never before—all the Daughter-dominions one with the Motherland in the fellowship of suffering, and of Life-giving sacrifice.

The spirit of greed and frightfulness was storming all that was pure and sacred in Belgium and in France; their very life, their freedom; their glorious churches, homes and daughters; and together the sons of our Empire fought for the life of other nations and the defence of Britain's Altars hearths, and homes. Together they suffered, together they died, and the immortal memory of their life-giving sacrifice shall bear fruit, through the length and breadth of the Empire.

They were fighting in the very Cause of CHRIST, against the spirit of Antichrist. Our Empire stood for the great principles of the Incarnation, purity, grace and truth; life and light and love. In ghastly vividness it had been shown to what depths of evil great nations may plunge if they give themselves up to the world-spirit, the spirit of death—of false ideals and false principles. Such is the spirit that flouts the truth, and regards solemn treaties as "scraps of paper," and honours not the plighted word. The spirit that acts on the understanding that "might is right," and that "necessity knows no law," and bids worldly ambition and covetous greed "hack its way through" everything that lies in its path. The spirit that would "leave the Belgians nothing but their eyes to weep with," and trample under its iron heel the life and independence of smaller nations. The spirit that defies the All-Holy, and knows no fear of GOD, nor dread of Divine

law or judgment ; that storms and outrages all that is pure and sacred in Church and Altar, hearth and home, and—deepest crime of all—the pure sanctity of maidenhood and motherhood. The spirit that strives to ruin and defile the very shrine of Life itself—the spirit of foulness, of darkness and of death.

Our vast new armies and our Colonial troops were literally fighting like the knights of old, in the sacred cause of Womanhood—for Life, pure Life. They were offering all—their very flesh and blood—in defence of purity, honour and truth, for the very Life-bearers of the Empire, for Mother and Virgin, for wife and child. It was the old, old battle-cry :

"For God and for the ladies!"

It was the vision, the inspiration, the mission of Christian chivalry. Pure Womanhood had given them Life ; they would pour out their life for pure Womanhood.

Those brave letters from the trenches and the hospitals were full of it. "For you I will live, for you I will die!" "I would rather shed my blood and give my life, than that one little English child should suffer." "I have come out, mother," wrote one lad home, "that you and the sisters may not be treated like the Belgian women have been." A few days later, he died in that sacred cause.

It was the Princess of the Prairie—the Princess Patricia of Connaught—who lifted the Vision in the Far West. She armed her own Light Infantry, and bound their swords upon them, and sent them forth to follow the Cross, on their Mission of chivalry.

Let one of those young Canadians tell the story in his own words, just as he told it to the Hon. Mrs. Joyce, whose great work for the Empire's girlhood is so well known. Mrs. Joyce writes : "When the Princess Patricia's Light Infantry came to Winchester they passed along the edge of my little copse, in going down into the city. I used to go and talk to them,

splendid, bright, upright, vigorous young fellows, with the free open-hearted manners of self-reliant, self-dependent men. I asked one of them whether he had seen the Princess ; he answered proudly, ' Yes, we were all there when she gave us our Colours. She said to us, " Boys, if ever you are in a tight corner, recollect I shall be praying for you," and the tears stood in her eyes, and dropped on her cheeks—light beautiful diamonds, and there is not a man in the Regiment who would not die for her.' "

Yes, the Sons of the Empire have come to our defence. For us they have fought. Not only from Canada, but from Australia, and New Zealand, from British Columbia, and India, they have come, and South Africa too has fought our battles for us. For our sakes, they have endured hardships unspeakable, wounds and bloodshed. Numbers have laid down their very lives for our honour and safety. They have fought side by side with our sons, and brothers, and friends of the Home-land, with our boys from our clubs and classes, whom we ourselves have helped to inspire and arm as Knights of the Holy Eucharist—all have fought in the same sacred cause.

Our hearts burn within us with intense gratitude as we yearn to repay to the Empire somewhat of the immeasurable debt we owe. The womanhood of the Motherland is now knit with the womanhood of the Daughter-dominions in one vast fellowship of sympathy and suffering. In their loneliness and anxiety in the far-distant regions of the earth, is there no return we can make to them for their great sacrifice ? Their home-builders, empire-builders and Church-builders have come to our defence, and shall we do nothing to show our boundless gratitude ?

How shall we consecrate our sorrow and thankfulness to meet their need ? What memorial shall there be of the splendour of their heroes' sacrifice, and of the heroes of the Motherland ?

A Vision rises before us of the clinging love with which

the widowed daughter, Ruth, felt bound to her widowed mother, Naomi, by the closest human ties of sympathy and fellow-suffering. "Thy GOD shall be my GOD";—all the comfort with which He has strengthened you, ever since the blow fell, I must be allowed to share, even unto death.

Let us take one practical instance of the magnitude of the task that lies before us: If GOD trusts us enough to let us win this war in the cause of freedom, what are we going to do for the men who do the winning? We hear already of suggestions that the lands of our Overseas Dominions might prove an acceptable form of pension ready to hand. We have read of proposals in connection with Sir Henry Rider Haggard's tour of inspection in the Empire.

But our pioneers bear testimony to the fact that gifts of land held by scrip, without funds to aid their development, have always proved a fatal failure. Thus the Barr Colony, the South African War grants, and many philanthropic enterprises, all support the theory that the pioneers of the world's greatest Empire have, already, upon their shoulders far too heavy a burden to bear, unless the Government can give such subsidies, or other forms of assistance, as were discussed in the third chapter of this book.

There we saw that with regard to Western Canada, at all events, there is needed from £100 to £200 capital with each free quarter section of land (160 acres), or that the Government should prepare to stock and lease a large number of good-sized farms, in a Colony, *on even more* advantageous lines than the Canadian Pacific Railway's ready-made farms. In either case, there would be avoided the heavy debts, at a high rate of interest, incurred for all the necessary farm implements and first pieces of machinery, whereby such great fortunes have been made by International Harvesting Companies, etc., out of the pockets of our settlers.

Yet another point has been strongly impressed upon us by Lieut.-Colonel J. O. Smith, as Assistant-Superintendent

of Emigration for the Dominion of Canada. It is futile to think that a soldier, who has had no previous experience whatever of farming, and of all the skill and persistent toil needed, should be able by sheer instinct to bring bread out of the earth, if he is placed alone on the virgin soil of the prairie, "up against" all the forces of nature. Colonel Smith emphasizes the fact that, in such cases, a previous course of agricultural training and testing is absolutely essential, such as is given (both to men and women) at the Woking Training College, established by the Hon. Rupert Guinness to meet this very need.

The following extract from "The Times" of June 29th, 1916, sums up the statements made by Mr. Walter Long, in addressing a deputation at the Local Government Board Office. Mr. Long stated that: "In Canada there was room for a hundred million people; in Australia there was room for millions, and in South Africa there was magnificent territory from Cape Town almost to the Zambesi. We must rear the children who were to be the men and women to occupy these lands in the future. He heartily agreed with the suggestion made that there might be a Central Emigration Board under which the work of migration might be co-ordinated and properly directed."

But enough has surely now been said to show that it is of paramount importance that both Church and State in the Mother-country should definitely face and shoulder their Imperial burden of responsibility and incalculable debt towards our countless brave defenders, both those who had previously emigrated and those who may do so in the future. While the State must supply the material necessities for pioneer work, it is the duty of the Mother-Church to see to it that never again (as heretofore) shall our Empire-builders be left, during all their first critical years of uphill struggle, to face unassisted the whole responsibility, financial and otherwise, of Church-building, and the provision of spiritual

and religious teaching and grace for themselves and their families.

Surely the Church of England, as a whole, must henceforth make it her business to learn, as soon as the information is available, in what parts of our Empire any new Settlements are to be definitely made, either for soldiers or for other emigrants. We must then see to it that churches are ready in those regions, and, if possible, that some of the very chaplains who have faced death alongside of our heroes shall continue their spiritual work for them in our Overseas Dominions, and be supplied by us with everything they need for the administration of the sacraments and for religious education.

In view of these larger developments of responsibility, both towards our imperial defenders and towards the countless mourners in India, Australia, New Zealand, South Africa, and Canada, we must remember that our very Christianity is at stake in the eyes of the world. GOD forbid that we should present the spectacle of a selfish people, who farmed sentiment and emotion to our own ends, by claiming the death and sacrifice of our country's heroes as a pretext for raising for ourselves—as so-called Memorials to them—the parochial church funds we wanted; or for adding more and more beauty *to our own* churches, already not appreciated to the full; or—more unpardonable still—for spending fortunes upon monuments, and drinking-fountains for our market-places, in these days of havoc and carnage.

Is not the Mother-country rich in memorials of her noble dead? Are not her churches filled with the witness of their undying fame? While out on the lonely veldt, and prairie, and in the bush, the friends of those who have died for us have often enough not even a little lumber-church as a centre of healing grace and comfort to which to take their grief. The beautiful histories that follow are told by permission, and show how, in the Mission-field, a "joint-memorial" gift

from the Mother-country may indeed bring life-giving grace to distant lands, through the great memorial of the Incarnation and of the Sacrifice.

Amidst carnage, across a continent, the world fixes its gaze on us and asks, "Has the Incarnation an answer to give to this?" It has, and a noble example of such an answer was described to the readers of "The Times" by two British Officers at the Front, in a letter they called "Canadian Jack," in August, 1915.

They wrote of a simple episode (but one with a wealth of meaning), in connection with the Princess Patricia's Own Light Infantry at St. Julien, and the immortal story of their heroism, which will be honoured for all time. A very striking leading article had appeared in "The Times" in June, 1915, under the heading "How they died," which had described the magnificent valour of the Princess's famous Regiment. That article ended as follows—"We are certain his (Major Gault's) countrymen in the Dominion will not dream of leaving his work and theirs maimed by German blows; they will clothe again the glorious skeleton that is left of his Regiment." At the same time, London was posted with Mr. Kipling's noble words in the same brave strain—"Who dies if England lives?".

If any kingdom on earth can claim such corporate existence that membership in it means to merge one's self into her life with an "esprit de corps" which death cannot destroy—surely CHRIST'S Kingdom stands first and foremost with such a claim.

The "Two British Officers at the Front" alluded to that "Times" article, and went on to describe, briefly, an English Mother's "Joint-memorial gift," sent to Canada in memory both of her own son and of a young Canadian of Princess Patricia's Own. The full story is as follows, and is told by special permission.

Jack Harrison, of the little village of Yelverton, in the

Motherland, had gone to fight for his King and Country—a young lieutenant of nineteen years old, who in his boyhood had sung for years in the choir of S. George's Chapel, Windsor. He laid down his life in the Cause of Honour in the spring of 1915, at about the same time, and upon the same front, as so many Canadian lads had fallen. He was killed in action while gallantly leading his men.

Edward and Sidney Jennings, two strong young Churchmen of the little prairie-town of Bethune, Saskatchewan, had joined Princess Patricia's Own Light Infantry, and come to fight for King and Empire. Fighting beside his brother, Edward Jennings laid down his life in that same spring, and Sidney crept from the trench to make the grave and to bury him in the little wood, near Ypres, sending a pencil sketch of the cross and grave home to their parents.

Yelverton's memorial to their hero is to be a church in Bethune, Saskatchewan, in joint memory of their Jack, and of young Jennings of Princess Patricia's Own. For Edward Jennings was the life and soul of the little community of Church-people, out there on the prairie, where they had no Church and no Altar; and his keen work for the Church of CHRIST must not be left "maimed by German Blows." So a screen in the little village church in England is not to be the only memorial to Jack Harrison, but the Mother's cheque of £25, and other gifts from Yelverton, will help to build the Joint Memorial Church in the Far West, which shall become a centre of Life-giving grace. There—in Sacramental mystery shall be brought to Canada's sons and daughters, CHRIST'S sacred Body broken, and His precious Blood shed for the world's salvation.

Thus the little prairie community shall be clothed again through the grace of the Incarnation, and the Life of the One Body of CHRIST be extended on the prairie. In Holy Baptism new members shall be born again of the One Spirit, into that corporate Life, and shall be One Bread and One

Body—all partakers of the One Bread, and knit in sacred Communion with those two young heroes who suffered that others might live.

For, in the Body of CHRIST, the members never die. Whether on earth or in Paradise, all live unto Him, in the corporate existence of the One Body.

> " The Eucharist of GOD'S dear SON,
> Like Him undying,
> Is mighty, worlds and hearts in one,
> For ever tying."
>
> " O blest Communion ! fellowship Divine !
> We feebly struggle, they in glory shine ;
> Yet all are one in Thee, for all are Thine.
> Alleluia ! Alleluia ! "

Thus the Christian Mother can say—" My boy's body cannot be recovered from the battlefield of his sacrifice, but his membership in CHRIST'S Body is going on and still to be." Through the Body broken and the Blood shed of the Risen LORD, his body and soul shall be preserved unto everlasting life. Death is not a loss, but a gain ; not a being unclothed, but a being " clothed upon with our habitation which is from heaven . . . that what is mortal may be swallowed up of life." " For we know that if the earthly house of our tabernacle be dissolved, we have a building from GOD, a house not made with hands, eternal, in the heavens." (See 2 Corinthians v. 1–5, R.V.). This mortal must put on immortality, and be conformed to the Body of the SAVIOUR'S Glory.

It is strange that a Christian country should be so unchristian as ours, upon these great subjects. In our habitual talk of one who has died a hero's death, and whose name is inscribed upon the Roll of Honour, we slide into such faithless expressions as " Poor So-and-so." When we commemorate " those who have fallen," we chiefly pray for ourselves, not for them.

There seems to be so much pitiful ignorance with regard to

our dear ones in the Intermediate State, where all live unto GOD. For GOD is not the GOD of the dead, but of the living. They are praying for us and loving us more deeply and fully than ever. Are we not bound to express our love in continued prayer for them, in the full Communion of Saints?

> "For CHRIST is One, and we are one;
> CHRIST dwells in all, and all in CHRIST;
> And He has made us one in Him—
> United in the Eucharist."

Therefore, not by a dead tombstone, raised over an imaginary grave, will the mother of Yelverton's hero commemorate her boy. Her memorial gift will help the life and growth of that church community in the Far West, and thus living stones will be built up in that spiritual house—as a living temple of GOD;—live stones "builded together for an habitation of GOD through the Spirit."

The "Two British Officers at the Front" had concluded their letter to "The Times" with the following words: "One cannot go to and from the trenches here in Flanders, passing on either hand the little plots where Englishmen and Canadians lie side by side, without feeling increasingly how entirely right is the note that the little village of Y—— has struck; and we send this letter because we are quite certain that many in England whose own dear ones have made the Great Sacrifice will be grateful to know of this example and eager to consecrate their grief in a similar way."

Within a very short time this example had already borne fruit. The Newbury Branch of the G.F.S., after their special annual service, decided to raise £25 to send as a memorial gift towards the building of a church at Aylesbury, Saskatchewan, on one of the G.F.S. sites on the prairie. In a few months they raised £40 and sent their gift through the Archbishops' Western Canada Fund, in memory of those Canadians who had fought and died for the Empire, and in thankfulness for Canada's splendid help.

From the G.F.S. of Nutley, in the Uckfield Branch, came another Memorial gift of over £30 in joint memory of both Sussex and Canadian heroes. This, the A.W.C.F. will also apply towards the building of a prairie church on another G.F.S. site, at Eastend, Saskatchewan, where work and progress have been crippled by the war.

The parish of All Saints, Reading, was rendering thanks to GOD in its Jubilee year (1915) for fifty years of Church blessings and privileges. Having seen the letter in "The Times" from the two officers, the parishioners decided that it would be far more suitable that they should send their Jubilee Thank-offering to extend that same Church-life on the prairie, in gratitude to Canada for her generous and loyal support in the war, than that they should add to their own church's possessions. The matter was taken up with much enthusiasm, with the result that their Jubilee Thank-offering, amounting to nearly £400, has been sent to the A.W.C.F. for building a church of All Saints in Canada which shall be linked with their own church in Reading.

So, too, we hear of the Memorial Fund, to Hugh Speke, Priest and soldier, which is being raised for the building of a church for one of the proposed Soldiers' Colonies in Canada, if the Government should pursue this scheme. If such colonies are not founded, then the fund will be used for building a church in any district of Western Canada where the need for one is greatest. Part of the money will be given towards the support of a Mission Priest or layman for pioneer work on the prairie.

Thus will a fitting memorial be given to the Glory of GOD in memory of this Priest, who himself served in the Life-bearing Mission of the Church in Southern Alberta, and Athabaska. So shall the Life of the One Body be still further extended in that same land where, for four years, he worked and ministered to bear the Christ-Life to others.

A soldier before his ordination, he fought in the South

African War. Coming home in 1914 from Canada, at the Call of his Country, he laid down his life, a year later, as a soldier on the plains of Flanders, giving his all for GOD and King.

But it is not only the mourners of Canada who have this claim upon our deep sympathy and gratitude. We owe an immeasurable debt to the widows, orphans, and friends of those who came from Australia, New Zealand, South Africa, British Columbia, and India, to suffer and die for us. Out on the veldt, and in the bush ; on the great sheep-farms, and in the mining districts ; on the ranches or the fruit-farms, or amongst the lumber-traders, many a little Colonial congregation is thus crippled in its work. Shall we leave those infant Churches overseas the poorer for their sacrifice ? Shall the work be maimed, and the growth stunted, of the Kingdom of CHRIST, in our distant Empire, because its members have died to save our churches, hearths, and homes, and cannot now build their own Houses of GOD ?

No ; in thankfulness for such sacrifice let the Church of the Mother-country so work and give that the Life of the Body of CHRIST may be more than ever extended in those lands which have bled for her safety. Let her commemorate her own heroes, not in a stained glass window, or expensive brass, in an already beautiful church at home, but by memorial gifts of silent sympathy with mourners in the distant Empire ; by helping them to build their little Mission-churches in joint memory of their own heroes and those of the Motherland—new centres of spiritual grace and life in those vast lonely lands.

The Empire is one in a fellowship of grief and suffering. Can we not consecrate our sorrow in such a spirit of imperial sympathy that more and more the Empire may know herself one in the fellowship of Christian comfort and Christian hope ? Comfort in Him, Who was dead and lives again, that He may be ever re-incarnate in the Life of His Church. Hope and

Life in Him, Who is Himself the Resurrection and the Life Itself.

Let us show our sympathy and our gratitude in very practical and concrete form. Through the great Missionary Societies of the Church, let us offer our joint memorial gifts to our Overseas Dominions. Australia's and New Zealand's mourners can hardly be forgotten by those whose own dear ones have fought side by side with their troops in Gallipoli. British Columbia and Canada will be remembered by those whose sons were their comrades in arms in France and Flanders. India claims the very especial sympathy of the Womanhood of the Motherland, for, through our war, many of her women and girls will become widows—doomed to all the misery and degradation of heathen treatment of widowhood. But this great subject must be dealt with in another chapter.

Bishop Montgomery, Secretary of S.P.G., 15, Tufton Street, Westminster, will most willingly help in this matter of concrete distribution of memorial offerings in Australia, New Zealand, South Africa, India, and those parts of Canada not touched by the work of the A.W.C.F. His Secretary of Women's Work S.P.G. (Miss Gurney)—at the same address—will give all the information in her power with regard to those particular districts in our great Dominions where the Church's work has been especially crippled by the war—where memorial gifts and thank-offerings would therefore be invaluable.

Canon Beal, Church House, Westminster, is already helping to allocate the joint memorial gifts that have been sent to him through the Archbishops' Western Canada Fund.

The Secretary of the British Columbia and Yukon Church Aid Society would give advice as to where Memorial Churches are most urgently needed, west of the Rockies. Other great Missionary Societies would doubtless help in this matter if it were brought before them.

A Memorial gift of £25, sent to help a struggling Colonial

congregation to build its little church, would entitle the donors to place a small tablet, plaque, framed record, or other simple memorial, in the overseas church which they had helped.

"Greater love hath no man than this, that a man lay down his life for his friends."

May the Memorial Churches of our brave defenders become centres of grace and healing where, from the rising of the sun even unto the going down of the same, the great Memorial may be pleaded of the one, perfect, and sufficient Sacrifice, Oblation, and Satisfaction for the sins of the whole world.

> "And now, O FATHER, mindful of the love
> That bought us, once for all, on Calvary's Tree,
> And having with us Him that pleads above,
> We here present, we here spread forth to Thee
> That only Offering perfect in Thine eyes,
> The one true, pure, immortal Sacrifice."

CHAPTER VI

MINISTERING TO THE INCARNATE SAVIOUR

"He too is blest, whose outward eye
The graceful lines of art may trace,
While his free spirit, soaring high,
Discerns the glorious from the base;
Till out of dust his magic raise
A home for Prayer and Love, and full harmonious
Praise." (KEBLE, "Christian Year.")

WE have now watched the daughters of the Church taking their part in lifting the Vision of the Incarnation and of the Atonement in far-distant parts of the earth—helping the Priests of GOD to bear the Christ-Life thither. Churches and Altars have been built to the honour and glory of Incarnate GOD in many regions where never Christian prayer or praise before was heard.

And now there is vast scope for the reverent loving service of womanhood and girlhood in all kinds of workmanship and needlecraft, for the adornment of the Altars of their LORD, throughout His world-wide Mission-field.

Here again let them remember that it is the HOLY SPIRIT Himself who is the Author of all true beauty, all loveliness, and all creative work and skill. For the Spirit of GOD—Who, in the beginning, moved upon the face of the waters, and brought order out of chaos, and all the infinite variety and glory of His works of nature to beautify the earth—deigns to kindle human souls with some sparks of His own creative genius. Thus, art and music, architecture and painting, workmanship and handicraft are all gifts of the HOLY

GHOST for the glory of GOD, and the enrichment of human life.

Shame it is to Christian races whenever they expend all these good gifts of GOD upon themselves, to the neglect of His sanctuary, and the due offering of His own gifts in His service. Worse still is it when they even turn genius and art to evil uses, and debase and degrade that which was meant to be the outward expression of true ideals and eternal loveliness.

For the work of rearing and adorning the Tabernacle of the Testimony, we read that Bezaleel and Aholiab were filled with the Spirit of GOD, in wisdom, in understanding and in knowledge, and in all manner of workmanship. And not only has Christendom delighted to pour out her wealth, in love and devotion, to the SAVIOUR'S glory, but as Ruskin has taught us in "Seven Lamps of Architecture" and his other works—the noblest and purest Art has ever been the actual product of a living faith, and the outward expression of deep religious feeling.

But it is not only the rich gifts of the artist or the genius that are acceptable to Incarnate GOD. He values every offering of love and devotion that girl, or boy, or little child brings to His Feet. All through His earthly Ministry, women ministered to Him of their substance. He forgave the sins of the penitent woman, and allowed her to wash His Feet with her tears, to wipe them with the hairs of her head, and to anoint them with precious ointment. He praised the similar gift of Mary, the sister of Lazarus, who was permitted to pour her costly ointment even upon His Head, before the week of His Passion. "Why trouble ye the woman? for she hath wrought a good work upon Me. . . . Verily I say unto you, wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."

"For Love delights to bring her best,
And where Love is, that offering evermore is blest.

"Love on the Saviour's dying head
Her spikenard drops unblamed may pour,
May mount His Cross and wrap Him dead
In spices from the golden shore;
Risen, may embalm His Sacred Name
With all a Painter's art, and all a Minstrel's flame.

"Worthless and lost our offerings seem,
Drops in the ocean of His praise;
But Mercy with her genial beam
Is ripening them to pearly blaze,
To sparkle in His crown above
Who welcomes here a child's as there an angel's love."

The Mother and Foundress of the G.F.S., through her "Guild of Church Needlecraft," has shown how the girls of the Mother-country, in their numberless work-parties, may indeed learn to minister to their LORD, and help in the reverent worship of the sanctuary, in the numbers of churches that must be built, to His glory, in the far-distant parts of the Empire, and beyond. Mrs. Townsend is herself the Honorary Secretary of her Guild (address—Homewood, Hindhead, Surrey), and the Director of Needlework is Miss G. Corrie, 3 Waterden Crescent, Guildford, who will supply full information concerning all kinds of church needlework, and fittings for Mission churches, with directions as to measurements, materials, and simple designs. (See Appendix, note 2.)

Through this Guild, many Church-women have given of their own handiwork to the Church in Canada, South Africa, and Australia, "for glory and for beauty," in embroidery, in fair linen, and reverent hangings, for the sanctuary of GOD. Numbers of those who are quite poor in this world's goods, though very rich in faith and self-denial, have thus imitated all those that were "wise-hearted, and willing-hearted," in the days of old, who "wrought with needlework," in "blue, and purple, and scarlet," and in "fine twined linen of cunning work," for the most Holy Place. We are "thinking in Continents," so there is ever-increasing need for a wide

extension of this work, for the myriads of churches needed throughout the Empire, till we literally obey the sacred instructions of Exodus xxvi., xxviii., xxxv., and xxxvi. For the whole story of the rearing of the Tabernacle is full of teaching on the consecration of Art to the service of GOD: "If that which is done away was glorious, much more that which remaineth is glorious." For the sacramental and unifying principle of the Incarnation is ever to hallow and sanctify the natural to the use and outward expression of the spiritual.

As Mrs. Townsend tells us in one of her Guild Leaflets in 1912: "To give any idea of the needs of our oversea churches would take a volume"; and she goes on to quote the following words of encouragement from a Mission Priest in South Africa: "Thanks very much for the Altar linen. I shall have to convert a billiard room next Sunday into a church for Holy Communion, and it is nice to feel that women, who love our LORD, have, by their sacrifice, helped to honour Him when coming in so lowly a place. . . ."

And, again, in the same leaflet, we have the words of one of the Clergy of the Railway Mission, Canada: "In the crude language of the West we have been 'up against it' in this country for many years past. We are still 'up against it' in many ways, but we can feel the great pull of the Archbishops' Western Canada Fund . . . and the S.P.C.K. and S.P.G. Oftentimes one feels like 'giving up,' and probably many would, had it not been for the consciousness of what you and others are doing for us. My area is 2000 square miles. The district is made up of representatives of every nation under the sun. I have been in this country just twelve months, and in that short space of time, in spite of the greatness of the territory, harassing conditions, hardships, and almost unthought-of difficulties of pioneer work, I have three churches almost ready for use, one in use, and a fifth well on to realization. . . . Already the Church people out

here are beginning to feel the pulse of the Church at home, and great is their gratitude. . . . We fight at the front, but you supply us with the necessities for the victorious fighter. The Archbishops' Western Canada Fund is doing great work, and the Railway Mission, under the Rev. Douglas Ellison, is swaying a mighty sword and trowel."

Again a more recent letter states : " I beg to thank you for your thoughtful gift of the ' Sunday Keynotes.' They came just in time. Some time ago in the country, far away from any town, I baptized three men, twenty-six, thirty, and thirty-seven, respectively. It was a wonderful and inspiring sight in that log shack on the open prairie on that Sunday morning. Well, for these men I had been looking out for some little gift book as a Xmas present when your ' Sunday Keynotes ' came as a gift from Heaven. Any books of a devotional type will always be acceptable to us at the Mission House, for our work. . . . Will you kindly convey to all who help me, and my colleagues, to build and beautify our prairie churches, our inmost gratitude."

When the great war began, the Guild of Church Needlecraft answered the " Call to Arms " by mobilizing for work for the spiritual welfare of our Army in England and at the front, by sending the Chaplains to the Forces many things necessary for the reverent fittings of their Altars in Church Huts, Camps, Hospitals, etc. Sacred vessels, portable Altars, Altar linen, frontals, and many other gifts have gone out through the Guild to more than one hundred camps and hospitals since October 1914. Thus, girls and women of England have ministered to their LORD'S glory, weaving " the robe of reverence for the Blessed Sacrament," where their brothers and brave defenders have knelt to receive their SAVIOUR in the Memorial Service of His supreme Sacrifice.

The G.F.S. of the Diocese of S. Edmundsbury and Ipswich has formed a Suffolk Auxiliary branch of Mrs. Townsend's Guild of Church Needlecraft, for carrying out the same

objects. Their Honorary Secretary is Mrs. Burrell, Westley Hall, Bury St. Edmunds, from whom full particulars can be obtained.

The Hon. Rosamund Hanbury, Diocesan President, invites Church men, as well as women, to become members of this Guild, and to give their help, subscriptions, carving, or other gifts to help forward spiritual work in our Army camps and hospitals during the war, and, afterwards, to assist Missions and Churches overseas.

The Girls' Diocesan Association has also begun to take part in work for our Overseas Altars. The sanctuary of the chapel at S. Cuthbert's Mission House, Regina, was beautifully adorned by the Carlisle branch, and the sacred Vessels, Altar ornaments, and all reverent fittings, duly supplied. Miss Collins, Assistant Secretary of the A.W.C.F., speaks with deep admiration of the very beautiful work she has received from the G.D.A. for Canada. (See Appendix, note 3.)

Probably few of us realize what large quantities of such gifts are needed. For many years, for instance, the S.P.C.K. alone has helped, on an average, to build a church overseas every other day, i.e., some 180 churches a year, and the difficulty of obtaining proper fittings for them is frequently very great. Mrs. Macrorie tells us what pitifully bare little buildings she often saw in South Africa when accompanying Bishop Macrorie to outlying Missions, far up country.

It is therefore well that many guilds of needlecraft are now in existence—all greatly in need of more members and subscribers—with this same object in view of working for the sanctuaries and Altars of the world-wide Mission-field.

The Central Guild of Church Art has now been established, and has proved of very great use in linking workers at home with Churches overseas, and has worked in co-operation with the various Guilds and Societies mentioned in the Appendix (note 4).

Miss E. G. Bourne, 27 Ebury Street, London, S.W., is the

Secretary of this Guild, which has the two following objects in view :

1. To supply, with the aid of voluntary workers, Church embroidery, plain needlework, painting, wood-carving, metal-work, etc., to any Church of the Anglican Communion (Overseas) that is unable to procure them unaided.

2. To establish a Central Office and Bureau of information which shall, by means of affiliation, be of service to all guilds, working parties, and individual workers who have the first object in view.

Numerous Guilds have thus become affiliated, and, while retaining their own individuality, they have been so well in touch with the Central Organization that appeals from Churches in the Mission-field—which could not at the moment be met by the supply at Head-quarters—have been passed on to these various guilds, and the need duly supplied. A number of isolated workers have also joined as members.

Through this Central Guild, gifts have therefore been sent to the following places : Western Australia, New Zealand, India, Borneo, South Africa, Burmah, Japan, Canada, Nova Scotia, British Columbia, Jamaica, British Guiana ; and last, but perhaps most interesting of all, to Torgau, Germany, where some of our imprisoned soldiers—having been given wood to build huts—have also built themselves a church, and through the Rev. B. G. O'Rorke (then a prisoner) their needs for furnishing became known and were met.

Gifts have been sent overseas at about the rate of a parcel a week, and Miss Bourne is always ready to supply full information, measurements and designs, and to describe and exhibit some of the work at meetings and missionary gatherings, whenever possible. During the war, gifts are also being sent to Chaplains to the Forces.

It is not only skilled embroidery that is needed ; plain needlework is always in demand, and workers are constantly wanted who will make up surplices, and do other simple work.

Traced linen, ready for working, can be supplied, and also coloured needlework, at low prices, and in some cases the materials are provided free of charge to members of the Guild. Frontals are often embroidered by one person, and made up by another, and workers in wood or metal are also asked to offer their services.

The Committee are anxious that there shall be a collection of good and workable designs at the disposal of the Guild, for the benefit of members, and therefore designers are asked to send drawings for this purpose. Various materials are so much affected by climate, that workers should make enquiries upon this point before sending specially marked gifts, and, for hot climates, the use of linen is advised rather than silk.

Miss Bourne is ready to explain the many kinds of handicraft that can be turned to account. For instance, a most artistic effect can be produced on white velvet by means of poker work, to take the place of embroidery, for dorsals, etc. Also some handsome panels have been worked on kitchen table cloth damask, the woven pattern of grapes and vine leaves being picked out in places.

Pen-painting can also be used with advantage for the decoration of frontals if a suitable design is chosen. Such a frontal was sent by the Guild to Tinnevelly, India, and gratefully acknowledged by Miss Rix as follows: "The beautiful pen-painted frontal is being used for our Cathedral Church at Nazareth. It is most chaste and exquisite, and is highly appreciated by all the Clergy and people here."

Another frontal has been stencilled for Australia, and patterns can be supplied of hand-made fringes for Altar cloths, and of crochet fringe; also of crochet insertion to take the place of church lace. A bold appliqué design—one linen on another—with a button-hole edge, looks well, but requires care and some knowledge of drawing; while extremely handsome effects can be produced with velvet in appliqué work.

The use of chain or cable stitch is specially recommended, both for Altar linen and other church work. Requiring no frame, it is really not difficult work and yet very effective. Some authorities consider it particularly suitable for ecclesiastical purposes, as it represents the chain and links of the Church.

A book entitled "Art-Crafts for Amateurs," by Fred Miller (published by H. Virtue and Co.), contains much information and many artistic designs, including chapters on needlework; stencilling; poker work; wood-carving; beaten metalwork; decorative painting, etc.

Through these various Guilds the work of our boys and girls can be indeed utilized for the Mission-field and their keen interest simultaneously aroused. There is no impression without expression. Those who are learning to find in the Holy Eucharist the very strength and joy of life can well express their thankfulness by reverent offerings for the sanctuary. So, too, the more we deny ourselves and work to extend to others the spiritual blessings which we ourselves prize—so much the more will our own zeal and devotion increase. That which costs us most becomes increasingly precious.

We all know how wonderfully enthusiasm spreads in our G.F.S. branches, or children's classes, wherever they take up definite work for others, and are brought into living touch with a Mission church, hospital, school, or orphanage, and learn to make gifts for it themselves. To combine the working of any society or guild of young people or children with the junior branch of one or other of our Missionary societies is indeed the way to add new life and zeal to all our work and teaching. Surely it is not the multiplication of separate societies in a parish, but their practical union that is so helpful. For example, it has been proved again and again that, when the candidates and members of the G.F.S. are also enrolled as King's Messengers of the S.P.G., and combine at their classes both G.F.S. and K.M. teaching, work, and prayer,

it adds new zest and interest to the working of both societies.

Union is always strength, and no double set of meetings is thus needed. Why should not every Sunday School, Band of Hope, and Children's Guild, make Missionary work and prayer a normal part of its very existence? Or, to go further—why is not every congregation, and every body of Communicants, *ipso facto*, a parochial Missionary society?

It is simply the old truth that it is not separation we want in the working of life, but unity. Personal and practical religion at one. Efforts to attain personal holiness, purity, and temperance, combined with active missionary work for others. Faith expressing itself by sacrifice in the longing to share its blessings with others. The very confession of the Catholic Faith should surely necessitate evangelistic zeal to spread it.

And, through these Guilds of Handicraft, every kind of skill can be turned to account. In a poor town parish, King's Messenger boys were given a stencil pattern and taught to paint repetitions of this on plain green material for the dossal and wings of a Canadian Altar. Children made the fringe for the simple green Altar-cloth by knotting the threads of silk through a strip of braid, which was then sewn on to the frontal and super-frontal. The Cross and candlesticks were made of wood, and thus love and care adorned the sanctuary of a little prairie church with reverent beauty, though with only simple and inexpensive material at their disposal.

So again, simple but artistic orphreys for Altar frontals have been designed and made by Mrs. Townsend's Guild, such as white ones worked with linen thread on crash, and others with passion flowers on red canvas from the Barclay workshop, all in simple stitches, which can be executed by any good needlewoman though she knows nothing of real ecclesiastical embroidery.

A most effective Banner, or Reredos can be made with strips

of curtain remnants, or other material, stretched on canvas around one of Nelson's coloured Bible wall pictures. These can be had from Thomas Nelson and Sons, 35 Paternoster Row, E.C., price 1/- each (23 by 32 inches in size). There are no less than 140 pictures in the New Testament series alone, and such gifts are of the greatest value abroad.

So, again, with regard to carving, it is possible for us to supply just those touches of beauty which we delight to have in our own churches, but are missed so much in the Mission-field. For instance, it would be easy for a few Churchmen, on the veldt or the prairie, to make and put up the bare frame-work of a chancel screen, if we sent them a simple design, and then ourselves made dozens of small sections of carved work to send to them to fit into the arches. (See Appendix, note 5.)

It is often very difficult to procure any kind of Font over-seas, and yet many of us at home could carve a simple oak stand or pedestal which would add dignity and reverence to the appearance of even a small stone or alabaster Font set upon it. Yet this would not represent any great weight to add to the difficulty of sending it abroad. Messrs. Mowbray supply these portable stone Fonts, for stands, measuring 12 by 12 inches, price £1 1s. (oak stand, £2 2s.)—surely a most suitable gift from a mother, or from a branch of the Mother's Union to a Mission church, for the great Sacrament of the new Birth. A much smaller alabaster Font, in a case, suitable for private Baptisms, forms a beautiful Ordination gift for a Deacon or Priest. (See Appendix, note 5.)

We must remember that there are immense numbers of women and girls in our country villages, and the poorer districts of our towns, who would delight to help in such work as this, but can ill afford the cost of material. Let them realize that there is certainly one way in which they can make really valuable offerings. Multitudes of them are highly skilled in making crocheted lace, and can turn about one

shilling's worth of cotton into one or two pounds' worth of work. Why should we spend months of our spare time decorating our very towels, pillow-cases, table-cloths and wearing-apparel with lace, when that very same work would be of real value in Mission churches ?

We surely give the impression that it is of greater importance to prepare our rooms for our own presence, or to adorn our own persons, than to make reverent and loving preparation for the Real Presence of CHRIST.

A girl in a poor town parish herself discovered a Butterick design of an ecclesiastical pattern, and crocheted over two yards of deep lace for the super-frontal of the Mother's Memorial Church of which we read in our fourth chapter.

Other G.F.S. girls have made pieces of crocheted lace, 20 inches long by $2\frac{1}{2}$ or $3\frac{1}{2}$ inches deep, for the two ends of the Fair Linen cloths sent out by Mrs. Townsend's Guild for the Army Camp Altars.

To one G.F.S. girl the Chaplain at a Base Hospital in France wrote as follows : " I have been meaning for ever so long to write and thank you for the beautiful Altar-cloth which you worked. I have used it regularly for our Celebrations in our Church Tent. We are situated on the edge of a great pine forest, the whole hospital being under canvas. We have a fine Indian tent, which is half chapel and half recreation tent. On Sundays the whole is opened out for a Church. I have had some most beautiful Celebrations ; though sometimes with one man unable to kneel—the next with only one hand available, and so forth. There is always great reverence."

Perhaps it is hardly realized of how great value as an Ordination gift a portable Altar can be, containing everything that lends reverence to a celebration of the Holy Mysteries. These small Altars, with carved reredos and wings, fold up as a case in which the sacred vessels, surplice, Altar-linen, etc., can all be carried by hand—Messrs. Mowbray are

the inventors of these portable Altars, from whom they can be obtained, either in plain or carved oak, with or without fittings, or specially made to order to fit a Priest's own Vessels, if desired. Illustrated catalogues can be had from Messrs. Mowbray 27 Margaret Street, London, W., with full descriptions and prices.

Those who are skilled in carving could beautify one of these plain oak Altars with their own workmanship. Two ladies in Norwich themselves planned and carved a portable Altar for our soldiers, and sent it out to France, while their friends felt it an honour to supply the fittings, Such a gift as this to a Priest in any part of the Mission-field is invaluable. Either a large white linen cloth, or a plain coloured one, should also be enclosed to cover the table, stand, or box on which the Altar will be set.

As we know at home, with these accessories and a few flowers it is easy to make reverent preparation in a sick-room for the Real Presence of GOD-INCARNATE, and to erect, as it were, a little sanctuary to His Honour, even in very humble surroundings.

" I came again : the place was bright
With something of celestial light—
A simple Altar by the bed
For high Communion meetly spread,
Chalice and plate and snowy vest.
We ate and drank : then calmly blest,
All mourners, one with dying breath,
We sat and talked of Jesus' death.

" O soothe us, haunt us, night and day,
Ye gentle spirits far away,
With whom we shared the Cup of grace,
Then parted : ye to Christ's embrace,
We to the lonesome world again,
Yet mindful of the unearthly strain
Practised with you at Eden's door,
To be sung on, where angels soar,
With blended voices evermore."

But now a Vision rises before us of daughters of the Church ministering in a twofold manner to their Incarnate LORD both around His Real Presence in the Holy Mysteries of the Altar, and in assisting and helping the suffering members of His mystical Body, the lame, the crippled, and the afflicted.

This Vision is lifted by Millicent, Duchess of Sutherland, in the workshops of her Cripples' Guild, in Trentham Park, in the Staffordshire Potteries. Their work is exhibited and sold in "The Shop Beautiful" at 13 and 14 New Bond Street, London, W., from whence full particulars can be obtained. Here, members of the G.F.S. and other Communicants have purchased beautiful gifts for CHRIST'S Altars overseas, thereby helping both the Church abroad, and also the crippled boys. (See Appendix, note 6.)

Three hundred and fifty cripples are under the regular care of this Guild in various ways. Many of them have been turned into trained craftsmen as handworkers in gold, silver, copper, silvered copper, brass and enamel. Their artistic instinct has been developed and they have learned, sorely handicapped though they are, how to lead happy and useful lives, and to rival in their production the delicate artistry of past centuries. These works of art have had "soul" breathed into them, and bear trace of the thought, and care, and pride of the makers. Gaze at those Trentham workshops where the boys with bent backs, or misshaped feet, or legs of unequal length, are working away in their blue blouses, eyes bright with interest and intelligence. Few of them show their infirmities, as they sit or stand, bending sheets of silver or copper into various artistic shapes, hammering, and polishing and decorating. You would hardly know they were crippled. They have an alert glance very different from the complaining pain-drawn look which goes so often with deformity. Here is a young man whose hands are shapeless, as well as his feet. Yet he, too, is busy "chasing" a noble pattern on a silver plate, and earning good money. With his poor unseparated fingers

he can occupy himself more happily, and make a better living, than many who are whole. For these are craftsmen in all metals, in jewelry and architectural fitments, repoussé work and enamelling—beautiful work, all wrought by hand in a beautiful way—for very many ornamental and domestic purposes.

But it is their work for the Altar of GOD that has been of special service in Girlhood's Mission in the Church and Empire, and thus it is described by her who brought the Guild into being, after many struggles: "I was looking the other day when down at our workshops at some beautiful bowls, Font Ewers, Crosses, Candlesticks, Alms Dishes, and Communion Plate, and I was reminded of the words, 'Them hath He filled with wisdom of heart, to work all manner of work, of the engraver . . . to work in gold, and in silver, and in brass . . . for the Service of the Sanctuary.'" So it was to "The Shop Beautiful" that many associates and members of the G.F.S. turned, when they desired to offer unto their LORD the sacred vessels for His service in their churches on the distant prairie. The G.F.S. of Hereford diocese had given £35 towards a site for the church of S. Ethelbert at Eastend, Saskatchewan, and presented also a solid silver Chalice and Paten, brass Cross, candlesticks, vases and alms dish, made by this Cripples' Guild. It was towards the building-fund of this same church that the G.F.S. of Nutley, in Chichester diocese, gave, as we have seen, over £30 in memory of Canadian and Sussex heroes who have laid down their lives for the Empire.

The G.F.S. of Guernsey, Alderney and Sark had sent £35 towards a site for the church of S. Magliore, Drumheller, in the diocese of Calgary, and also sent hand-beaten silver Chalice and Paten, and brass Cross, candlesticks and vases, from "The Shop Beautiful." Surely these gifts of loving reverence are doubly acceptable to the LORD, given by the daughters of His Church, and made by the "brave poor things"

of the Staffordshire Potteries, for the sanctuaries in the Far West, where their brothers kneel to receive their SAVIOUR in the sacrament of His love and grace.

" I sawe a damoysel alle in whyte with a Vessel in both her handes."

Yet another vision rises of this twofold ministry of womanhood to GOD-INCARNATE, both in the service of His sanctuary and the care of His suffering and afflicted ones. This time it is fulfilled in the blessed work of bringing light and life to girls and women who patiently bear the heavy cross of loss of earthly vision. It is the Hon. Mrs. Campion who leads this Mission through the Barclay Home for the Blind at Brighton, where the needs, the powers, and the future possibilities of over ninety blind women and girls are carefully and keenly studied. Gaze at this great Home, and the happy surroundings of these girls, their beautiful rooms for work and recreation, and the blessed relief they find in useful employment and self-support. For here are taught home-industries indeed, deserving of the highest measure of support on account of the intrinsic excellence of the goods produced. The girls learn handloom weaving and machine-knitting, both at Brighton and at their Barclay workshop at 233 Edgware Road, London, W. They make excellent handspun tweeds and serges, hopsacks, linens, lustrine, and many useful household articles.

More than one hundred different kinds of dress material are kept in stock, and special materials are made to order at short notice. But it is particularly suitable that, from material woven in these Barclay workshops, much for the service of the sanctuary has been sent out to our overseas churches ; Altar-cloths, dossals, curtains, Altar-linen, burses, veils, etc. Patterns can be obtained either from the workshop, or from Mrs. Townsend's Guild, at the addresses given above. Help is thus simultaneously rendered both to the cause of the blind and to the Mission-field. (See Appendix, note 7.) Such, for instance, was the work given by the

G.F.S. of Ely for S. Etheldreda's prairie church. The two Altar-cloths (red and green) were made of an effective and durable square cotton cloth, woven by the blind girls, and the super-frontals and orphreys were worked with simple ecclesiastical designs by crippled girls, in crewel-stitch and chain-stitch, and by an invalid associate in cross-stitch. Knitted lace, of gold D.M.C. cotton, took the place of fringe with much effect. Kneelers and sanctuary carpet worked with S. Etheldreda's crowns and lilies were made by another G.F.S. associate. Work-parties can obtain full particulars from Mrs. Townsend's Guild of such simple but thoroughly practical and effective work, with these easy designs ready traced on the material made by the blind girls. Also Harris linens are especially suitable and look very well when worked in chain-stitch with Harris thread.

There is thus indeed a use for every kind of handicraft in the Mission-field, and, as has been shown, children can take their due part in the simpler work, while even the very young may learn to paint Chinese texts, dress dolls, or make scrap-books to send abroad. Such practical "object-lessons" in unselfish and useful work go far towards arousing interest and enthusiasm. (See Appendix, note 8.)

Then again all the care and pains so often taken in rehearsing and acting plays or working up entertainments can be made of real value to the Missionary Cause. Copies of such plays, recitations, etc., can be obtained from the S.P.G., C.M.S., and other societies. A real impression can be made by quite a simple Pageant, such as "The Cry of the Nations," for which all the clothes are lent by the S.P.G. and a copy of the words supplied for 1d. A specially beautiful Missionary play, suitable for use in girls' secondary schools, has been written by Mrs. Glazebrook, entitled, "In the King's Garden." (S.P.G., 6d.; illustrated copy, 1s. 6d.) The play is a dramatic Allegory and sets forth in symbolic form the broad lesson of Service in the Kingdom of GOD among the nations. The

costumes and backgrounds for the scenes can be hired from the S.P.G. Missionary Exhibitions Department.

The vivid appeal of a Missionary play or pageant, if duly prepared in the spirit of reverence, prayer and zeal, forms an admirable way of bringing a parish together on the eve of a Missionary Mission or Convention.

A set of twelve postcard photographs—similar to those lantern slides in the " Vision " series, which illustrate Church Needlecraft—can be obtained from Messrs. Wilkinson and Sons, Photographers, 30 Bethel Street, Norwich, price 2s. a dozen, post free. These photographs represent some of the simple and inexpensive work which has just been described. (A list will be found in the Appendix, note 9.)

We have purposely reserved the supremely important subject of work in connection with Medical Missions to be carefully considered in two later chapters, for this constitutes one of the gravest responsibilities laid upon Christian nations. As we well know, this is above all things a Woman's question, and we must come in our thousands to the aid of our Missionary societies in the matter.

Countless hospitals, doctors, and nurses are needed, and medical requisites of all kinds. If, through our numberless work parties, we can practically form Hospital Supply Depôts on a large scale, and the rising generation can be early trained to take its share in this great work, it should go far towards recruiting and enlisting keen young hearts for future service under the Red Cross banner in the Misssion-field. Particulars with regard to Medical requisities for our Mission Hospitals will be found in the Appendix, note 10.

CHAPTER VII

THE CHRIST-BEARER IN THE CHRISTIAN HOME

"... You have vowed your life to England, give it her wholly ;—a bright, stainless, perfect life—a knightly life. ... Make yourselves wholly true. ... And remember, before all things—for no other memory will be so protective of you—that the highest law of this knightly truth is that under which it is vowed to women. Whomsoever you deceive, whomsoever you injure, whomsoever you leave unaided, you must not deceive, nor injure, not leave unaided, according to your power, any woman of whatever rank.

"Believe me, every virtue of the higher phases of manly character begins in this :—in truth and modesty before the face of all maidens ; in truth and reverence, or in truth and pity, to all womanhood."

(RUSKIN, "Crown of Wild Olive.")

"Queens you must always be : queens to your lovers ; queens to your husbands and your sons ; queens of higher mystery to the world beyond, which bows itself, and will for ever bow, before the myrtle crown and the stainless sceptre of womanhood."

(RUSKIN, "Sesame and Lilies.")

THE Vision must be lifted by Womanhood before her sisters. The Life itself must be borne to the Life-bearers of the race. Sacred, thrice-sacred, is the Mission, and yet how many there are that fulfil it not. Three doors stand open to Womanhood to-day in the Empire and beyond—vast opportunities of love and service in the Home, in the School, and in the Hospital, not for one nation, but for all. "Go ye into all the world." "Teach all nations." "Heal the sick."

Great numbers of girls and women are needed to be prepared and trained for evangelistic, educational, and medical missions ; to overcome the world-spirit by the Christ-Spirit ; to bear the purity, grace and truth of GOD-INCARNATE for the healing of the nations.

Let us begin with the Mission in the Home ; first in our own country, then in the Empire, and then beyond.

Surely the very first step is that, in the homes of the Mother-country, the Vision of purity—the Vision of the Grail —should be faithfully and fearlessly lifted before children, gradually, while they are young ; and—at all costs—before they leave home. Let the boys and girls of the Empire *early* learn from the lips of pure-minded and noble-hearted women the wonder and awful sacredness of their beings. Let them behold the Vision of GOD's perfect law of purity, love and life—the inner mysteries of creation—*before* the devil's lies, and the foulness of the world-spirit, have blurred their sight, and soiled their fresh young hearts. Pitifully early, evil is busy around our children, with coarse and insolent vulgarity, and false distorted views of life. It is infinitely sad that multitudes of our boys and girls of every rank and class should learn the knowledge of evil long before the true Vision of Life and Purity has been lifted before them—if it is ever lifted at all.

Surely the devil, in his deadly work of deceiving and corrupting the human race, receives even more help from the criminal silence of the good than from the busy tongues of the evil. It is indeed time that Christian women, as a whole, should at length allow their LORD and SAVIOUR to cast out that blind and dumb devil, that seems to possess so many of them, sealing the lips of thousands, who could have been CHRIST'S bravest witnesses and champions in His great Crusade against the selfish world-spirit.

For it is the same spirit that we have seen devastating a continent, that breaks up homes, and wrecks the life of families, as well as of nations, and empires. For wherever the world-spirit gains power, it sets up the kingdom of the beast, and of them that worship his image ; the kingdom that is based on lies, instead of on truth ; on false principles, instead of eternal ones ; on selfishness and self-indulgence

at the expense of others, instead of on love and service, even to the point of suffering and self-sacrifice. It is the spirit of the world that worketh death; might trampling down right; the strong crushing the weak; the lower nature dragging down the higher; the unclean spirit of corruption crushing out the spirit of life; the world rejecting the Cross, and trying to escape from all discipline, hardship, and pain.

In the Homes of the Empire, let Christian Womanhood lift the Vision, and fulfil the Mission of the Holy Grail. Lift the Vision early in life, enlist and inspire the boys and girls of the Mother-land of all ranks and classes, as Knights and Maidens of Chivalry, with the enthusiasm of a mighty cause, the enthusiasm of Life itself. Do even more than inspire them as champions of truth and purity; arm and strengthen them with that eternal Life which is the Light of men—the Word made Flesh, GOD-INCARNATE—in His own appointed way. He has provided for us the very grace we need to control and subdue the fires and passions of youth; to bring life under the healing influence of His Incarnation and the restraint of the Holy Cross. For CHRIST has given us the great Sacrament of His Incarnation and Atonement in order that it may be so faithfully and humbly used that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him and He in us. Strengthen them with the Divine and Human Life of Incarnate GOD Himself, as Knights and Maidens of the Holy Eucharist.

Send them forth on the Mission of Life armed with the Truth as it is in JESUS, and duly taught to use His Grace against their strong temptations. Unflinchingly build up plain and definite teaching upon such clear declarations of the Laws of GOD as are contained in the following passages: Ephesians v. 1–18; Galatians v. 16–26 and vi. 7–10; 1 Corinthians iii. 16, 17; vi. 19, 20; and x. 12–18; Philippians iv. 8; Revelation iii. 4, 5; xix. 11–17; xxi. 22–27; S. John xiv.

15–18, and 26, 27; xv. 9–16; Psalm cxxxix.—those laws which protect life itself from corruption and death, and which cannot be broken without bitter disaster; those laws which lead by the way of the Holy Cross—through self-control and self-sacrifice—to triumphant life and love, and perfect freedom.

Through these great Bible-parables lift the Vision of the awful sacredness and glory of the human body; speak plainly of the living Temples of the HOLY GHOST; and of the living Members in the mystical Body of CHRIST, which is the blessed company of all faithful people; of the soldiers of CHRIST, clothed in fine linen, white and clean, who follow Him in the armies of Heaven, when, in righteousness, He Who is Faithful and True doth judge and make war against all that is false and foul.

Lovingly help them to realize, more and more intensely, the Presence of GOD, always with them, and in them. Help them to grasp and remember that darkness and light to Him are both alike, who beholds all they do, and hears all they say, and numbers the very hairs of their heads.

Tell them of the wonderful power of driving away evil thoughts by ejaculatory Prayer ("thinking Prayers," as a shepherd's page once described them), or by turning the mind rapidly to whatsoever things are pure—thinking of the Blessed Virgin, or of Guardian Angels, or of home and parents, of their Confirmation or First Communion—and making the Sign of the Cross, if alone.

Or again, let them learn by heart the "Veni Creator," and other forms of Invocation of the HOLY GHOST (such as are to be found in Hymns A. and M. 156, 157, 207, 208, 470 and 524) that so a few lines may come readily to their minds, in time of need. Also those two great hymns of Dr. Bright, which so marvellously sum up the very teaching they need—348, "Behold us, LORD"; 322, "And now, O FATHER."

Parochial classes of young men and boys should of course

practise, as well as the above, some of the more popular hymns to be found in the various mission hymn-books (Mirfield, Durham, Church Army, etc.).

The regular use of their Confirmation Prayer in their daily devotions, and of the first words of it—"Defend, O LORD, me Thy servant"—in time of temptation or danger, will be found most helpful, as advised by the Bishop at a London Confirmation and practised by numbers ever since.

White flowers and sacred pictures spread upon the table, around which the class is gathered, are a real help in keeping minds fixed on all things bright and beautiful. Immediately before First Communion it will be found of the greatest assistance to devotion to give a "spiritual object-lesson" both to the young men's class and to the girls, on the mystic meaning of all that belongs to the service of the sanctuary. With the utmost reverence show them the sacred vessels of the Holy Eucharist, the Altar Linen, and silk veils and burses. Lift the Chalice before them as you tell them of the mystery of Communion in the Blood of GOD'S Atonement.

> "O LORD, give gracious humbleness of heart,
> And chaste and grave imaginings, in awe
> Veil'd evermore, that as we nearer draw
> To Thy tremendous Altar, or impart
> Unto Thy little ones the skill and art
> Of Holy things, and the mysterious law
> Whereby Faith sees whate'er Apostles saw,
> No ill may glance or eye or mind athwart."

Surely much wrong has been done to multitudes of our young men and maidens by never giving them the opportunity of a natural and simple use of CHRIST'S own great means of unburdening heart and conscience by Voluntary Confession; seeking, thus, spiritual counsel, and the Absolution and Remission of sins.

> "Tell thy sins—CHRIST will forgive thee,
> And He will not love thee less;
> For the Human Heart of JESUS
> Overflows with tenderness."

The work of the Church is not only to bear the Christ-Life to souls, but to nourish and tend, nurse and educate that Life in them, continuously.

Above all, point to the Cup of Healing, and the Real Presence of the SAVIOUR at the Altar, ever ready to come to them, in all the mighty power of His Godhead, and all the unutterable human sympathy and grace of His Perfect Manhood. Help them to seek Him as their great Friend and Brother, who understands all their temptations because He has passed through them all Himself. Let them commit to memory such great passages as those already quoted, and S. John vi. 48–60; S. Matt. xxvi. 26–29; Hebrews ii. 9, 10, 16, 17, 18; iv. 14–16; v. 7–11; vii. 24, 25; xii. 1–8.

Lift the Vision of the Eucharist before both boys and girls, by direct and loving teaching, and by carefully chosen books and manuals, such as "Helps to Worship," "Before the Altar," etc. (7d. each). Both of these can be obtained from Messrs. Mowbray, bound up with the Book of Common Prayer, and Hymns A. and M., in two editions at 1s. and 2s. 6d., making them less conspicuous for a public school boy's use, in church or in school-chapel.

When away from home, much can be done through "Sunday Letters" of preparation for the next Communion, such as were demanded, and regularly used by a very downright public school boy, who wanted to know more about the Holy Eucharist, and of the right way to prepare for it, and each term sent home a school-kalendar, with a Cross marked against those Sundays on which he meant to make his Communions. A short outline-form of a dozen of those "Sunday Letters" may be obtained from Messrs. Mowbray, in a 32-page pamphlet, entitled "Preparation for Holy Communion," price 2d., or 10s. per 100. Where the love and life of a family truly centres around the Altar of GOD, there is indeed a still closer relationship and brotherhood formed, in the Communion of the One Blood of the Everlasting Covenant.

Let us remember all that Canon Lyttelton has taught us about the supreme value of home influence and teaching, and of letters whilst at school. (See his book, "Mothers and Sons.")

A list of books (at a small cost), suitable for giving to large Village Classes of lads and girls, when preparing for Confirmation and Holy Communion, will be found in a following chapter. (See page 276 of the present book.)

It is more than ever necessary to bear eager and unfaltering witness to GOD's own Revelation of His Laws of Life in these days when the world-spirit in every rank of life openly flouts the Word of GOD, while the laws of so-called Christian countries are drawn up in direct defiance of the plain commandments of GOD-INCARNATE. Early, very early in life, our boys and girls have to face this godless, worldly, and self-indulgent spirit. Here, at home, even the young are found freely discussing evil customs and practices that strike at the very root of a nation's life and health. Meanwhile, in these days of constant and easy travelling they come into contact with that deadly spirit which is growing with such appalling rapidity in those countries, which, in direct disobedience to CHRIST's Command, have introduced the poisonous influence of Divorce into their midst, in even more dangerous ways and terrible frequency than is the case in England, though here the evil has both begun and spread with grave effect.

In a country like the United States of America, where there are several scores of reasons permitted in the Law Courts for obtaining easy divorce and so-called re-marriage, it is only too apparent that such godless facilities for breaking the marriage-bond literally cause multitudes of people, and even mere girls and boys, to contract hasty, frivolous, and most indiscreet marriages, on the direct understanding that they can be broken at will. Men and women who have been divorced many times; boys and girls, well under twenty years of age, seeking and obtaining divorce from wild marriages; families broken up, and the sacredness of home, and

the religious education of childhood thrown to the winds: such things strike at the very root of a nation's life; for they come of the world-spirit, which worketh death.

This subject has been dwelt upon at some length because these are days when the most urgent call of all in the world-wide Mission-field is for noble-minded Christian women to bring the Life-giving influence of Purity and Truth to bear upon the growth of our own Empire, and upon the vast problems of the Moslem and heathen world, now coming into close contact with western civilization and western education. The world is ever busy giving the rising generation full and definite instruction in those paths of death and corruption which wreck a nation's life. Novels, and newspaper reports, picture-palaces, and current conversation, constantly unite in advocating false principles and defiance of GOD'S Laws. Yet it is in that same rising generation that there exists the splendid material which, duly consecrated to CHRIST, would supply the most crying needs of the world's Mission-field. Whether they go to India, or the Colonies, as regular missionaries, or to fill Government posts, or other professions, the sons and daughters of the Mother-land, and the Mother Church ought to be, in example and life, the fearless and eager witnesses of the Risen life that is in CHRIST, and of His laws of purity and truth, able to show to heathen and Moslem races that most beautiful product of Christianity—a true Home—a Heaven on earth.

But if they are to lift their standard high in the midst of idolatry and degradation, or in the teeth of the world-spirit that has defied GOD, far more definite instruction is needed in early life in the Laws of GOD, and in CHRIST'S direct teaching on the indissolubility and sacredness of the Marriage-bond, and complete personal purity and self-control exacted from both men and women, in both single and married life. It is time to speak out plainly when young Christian women will calmly announce that it is impossible that those laws should

be kept. When such devil's lies fall from the lips of girls and young mothers, who owe everything and all to CHRIST, Whom they are directly denying and betraying—then the very life and future of a nation is at stake. It is indeed time to inspire and arm the rising generation for a great crusade of Christian Chivalry in the Cause of CHRIST. Valiant men and women are needed throughout the Empire and beyond, like the great Josephine Butler and her noble band of helpers, to be witnesses to purity and truth—not afraid to speak out in the cause of the All-Holy Redeemer and SAVIOUR of all mankind.

Let the eternal beauty and romance of GOD'S own fair laws of purity and Love, of courtship, engagement and the marriage of true souls, be reverently taught to the young.

> "Wild thoughts within, bad men without,
> All evil spirits round about,
> Are banded in unblest device,
> To spoil Love's earthly paradise."

Let us lift the Vision and fulfil the Mission, in the very cause of Incarnate GOD—His Mission of Light, and Life, and Love.

Let mothers, teachers, and workers amongst the young arm themselves with some of the valuable literature, now published by great societies, in this very cause of giving reverent instruction in GOD'S Laws of Life, always remembering that purity of mind and heart means—*not* gross and most unbecoming ignorance—but the looking at life as GOD looks at it, and bowing in awe, wonder, and obedience before the mysterious laws of creation which He Himself ordained.

Probably, for lifting this vision before girls and young women, no better set of books could be found than those to be obtained from Mrs. Sylvia Hill, Pine Cot, Craven Road, Upper Parkstone, Dorset—"The Ladder of Life," and three books of "The King's Daughter" series. These books can be had for a total cost of 8d. post free, on application to Mrs. Hill.

"The Power of Womanhood, or Mothers and Sons," by Ellice Hopkins, price 3s. 6d., is a most valuable book for parents and those in *loco parentis*. The White Cross League, 7 Dean's Yard, Westminster, publishes excellent papers for giving to boys, such as "A Brother's Advice," price 1d. In all other branches of education, children are receiving expert and scientific teaching. Why should the most supreme matters of all be left so often untouched, and children allowed to glean false and evil information from most undesirable sources with regard to the most sacred of all the mysteries of life?

Yet GOD'S Bible stands ever ready on which to base our definite explanations. Surely, no longer now will German destructive criticism, nor the false principles of the world-spirit, be able to shake our faith in GOD'S revealed Word. We know now to what appalling depths of evil the rejection of His Word and Commandments leads. The war, caused and prosecuted by the very spirit of false principle, has taught us that.

Wherewithal shall a young man cleanse his way? Even by ruling himself after Thy Word. Let the fact that "It is written," or—"CHRIST said it, and He is GOD," be all-sufficient authority for asserting what things "thou shalt" and what things "thou shalt not" do. Was not the unfaltering appeal to the Holy Scriptures, and to the Commandments of GOD, the very weapon with which CHRIST, as Perfect Man, put to flight the father of lies, and overcame the evil suggestions of the world-spirit?

Back to the written word! Back to the Incarnate Word of Life! for both grace and truth came by JESUS CHRIST. Lift again the standard of the Holy Cross, the Vision of the Grail, for the life and healing of the nations. Bear unfaltering witness to the Spirit of CHRIST,—the Spirit of self-control and self-discipline,—the Spirit of Love and Service and self-sacrifice, even unto death,—the Life-giving Spirit of the family, the nation, the empire and the Church.

Let the Christian girl grow up with the definite knowledge that all the dignity, honour, and chivalry that she sees surrounding maiden, wife and mother in Christian lands were restored to them by CHRIST, and CHRIST alone, when He came into an utterly corrupt world to regenerate and raise both men and women, through His Holy Incarnation. Let her know that the raising of Jairus' daughter was a literal and living parable of all that CHRIST did for girlhood, when He, the Life Itself Incarnate, stood beside her bed of death, and gave the great command, "Damsel, arise." New Light dawned, and new hopes of pure and noble life awakened in the eyes of girlhood, reflecting her Redeemer's glory, when He took her by the hand, and bade her live in the Life that is in Him,—the glorious spirit-controlled life of light and love. It is also noteworthy that the two other fully-recorded miracles of CHRIST raising the dead were wrought upon a young man, and upon a man in the prime of life who had already been dead four days.

Inspire Christian girls to offer themselves in loving gratitude to their Redeemer's service, to be His faithful witnesses and messengers in the Empire and beyond. Their LORD Himself hath need of them! The great world needs them; their Church and Empire need them; their heathen and Moslem sisters need them, oh! how greatly—amidst the darkness and degradation where Satan rules.

> "O white young souls, strain upward, upward still,
> Even to the heavenly source of purity;—
> Brave hearts, bear on, and suffer!
> Strike for right, strong arms, and hew down wrong!
> The world hath need of all of you."

For those who are teachers and workers amongst young girls,—for G.F.S. Associates, etc.—there is immense opportunity for bearing witness, both to the law of purity, and to the grace of the Blessed Sacrament. Wherever this teaching is given in the Spirit of CHRIST, with loving reverence, it cannot fail

to win the gratitude and confidence of those before whom the Vision is faithfully and fearlessly lifted. Many a spiritual friendship has thus been formed, cemented with almost motherly and filial affection. If not given sooner, the time of preparation for Confirmation and First Communion must never be allowed to pass without this definite teaching of the Law of Purity. Those women who have been asked by their Bishop or Parish Priest to give this motherly help, individually, to the girl-candidates, know well how easy it is, in the power of prayer and the love of souls, to stir a chivalrous enthusiasm in young hearts. Bid them stand up for their great Redeemer's law, and their own fair womanhood, and be His fearless witnesses amongst others, whenever and wherever CHRIST'S Honour is challenged.

If the girl is so young that she does not even know the primary facts of life, how could she better learn them than from the Virgin-lips of the Mother of GOD-INCARNATE? Read with her the first and second chapters of S. Luke's Gospel. Point out to her there the mystery of parenthood, and childbirth, and the longing for children, in the history of the Baptist; and then show her the great Miracle of the Virgin-Birth. Scholars tell us that, in these chapters only, the Greek bears traces of the Aramaic idiom and phraseology of the vernacular tongue, spoken in Galilee in the time of our LORD. This lends weight to the natural conclusion that the Evangelist received the glorious history of the Annunciation and the Nativity, the birth of the Baptist, and the three great hymns of the Christian Church, straight from the lips of the Virgin-Mother, who kept all these things and pondered them in her heart.

"I love to think His Mother's voice we hear—
Whom we, too, own as holy Mother dear—
Throughout S. Luke's first wondrous chapters' lore.
Who else could lift the darkening veil so well
That hid GOD'S sacred Childhood? who else tell
Of Gabriel and the Church's songs of yore?

"The HOLY GHOST came on the Virgin blest;
In her pure heart the Holy Dove found rest.
O'ershadowed by the Power of the Most High,
What sweet mysterious thoughts, more fair than earth,
Through those few wondrous months before His Birth,
Rapt her in blissful joy and heaven-born ecstasy."

Yes, let our Motherly talks with our little maidens be indeed in that sweet fellowship of those two glorious Mothers —Mary—the Christ-bearer, and Elizabeth,—both filled with the HOLY GHOST.

Let the voice of the Virgin's Salutation sound in their ears, as we lift before them the wondrous Vision of Motherhood, and tell them that, in all probability, their Heavenly FATHER will one day call them to fulfil even that greatest Mission to a poor dying world.

Like the young Victoria, exclaiming: "I will be good! I will be good!"—when the Vision of her mighty Empire's Rule was first lifted before her, let them realize how infinitely important it is to others that they should be pure and noble, unselfish and true, for the sake of that Mother's Kingdom of Home, in which they may one day rule and serve, bear Life, and nourish, teach, and heal. For Queens they are called to be; to wear the Royal Crown of Motherhood, and to help to fill the Kingdom of Heaven with precious immortal spirits —children of the One FATHER of all.

"Arm we the more
Both heart and limb with brightness from above:
So may we scare the noisome beasts that rove
There busiest, where Earth's rapture most runs o'er."

Christian Art ever gives to Our Lady's robe the colour of Virgin-blue—the blue of cloudless skies; of Heaven's own depths of Light unfathomable—the Light of Love's true blue —of Heaven which is our Home. In the language of heraldry, blue signifies Purity, Loyalty, Fidelity, and a spotless reputation, and the Christ-Spirit can give to each little maiden the power to wear this Virgin-blue.

In the same way, the meaning of the shining white veil of Confirmation, first Communion, and Marriage cannot be too clearly taught ;—that robe of Virgin-Purity which CHRIST literally won back and restored to Girlhood in His Own most holy Incarnation. Inspire them to count all things as nought, even life itself, so they can faithfully keep that veil unspotted, and walk with their LORD in white.

More still ;—show them that they have been raised and dignified, not for their own selfish pleasure, and personal attractiveness, but for the service of their SAVIOUR. They have seen the Vision of the Risen CHRIST, and the life of Purity that is in Him. They must fulfil the Mission. "Cling not to Me, but go." They owe it to their LORD, they owe it to their Church, their nation, their Empire, as life goes on, to take their active part in His great crusade in defence of the purity and honour of *all* girlhood and *all* womanhood of every rank and class, of every tribe and race, in the Empire and Beyond. Even while young, they can understand that only through the Spirit of CHRIST can their sisters be protected, or raised, whether in Christian, heathen, or Moslem lands. As we saw in the last chapter, girls can early learn to do their share of keen work, prayer, and study in aid of the great Missionary Societies of the Church. Every Confirmation Candidate must feel duty-bound to help in that world-wide Mission.

It is of course at this wonderful time in their lives that girls of higher education and leisure can most truly be enlisted for future service in the great Crusade. Afterwards, on leaving school, they can learn at once, as either members or young associates of the G.F.S., to extend warm friendship and sympathy (*never* patronage) to girls in less fortunate surroundings than themselves. Probably at nineteen years old, they could organize a Girls' Club, or Recreation Room, Missionary Work-party, or Pageant, Study-circle, or Communicants' Class, with far more zeal and success than an older and rather

tired associate. It is just their zeal and freshness that their LORD and SAVIOUR wants. "Cling not to Me, but go." In these indirect, but most practical ways, let them early bring all their gifts of higher education, culture, refinement and religious upbringing to aid their Church and Nation in guarding that most priceless possession of the Empire—the purity of its womanhood. If they begin thus, then, later in life, they will surely go on to give more direct teaching in the matter, and to fulfil that equally Christ-like work of the rescue of the fallen—supporting great Societies in the definite campaign against evil. Every Christian girl and woman, especially every Communicant, owes it as a debt to CHRIST her SAVIOUR to bear to the Church and Empire, in as many lives as she can influence, that purity which was purchased for *all* members of *all* nations by the Blood of GOD Himself.

But the other warriors in the great Crusade must on no account be forgotten here. In parishes where the work of such Societies as the G.F.S. has been faithfully carried out, there has sometimes seemed to be very little result for years. The ideals and moral tone of the place do not seem to rise. Is not this because GOD's twofold plan of work has been forgotten,—which is to bring at the same time the great principle of the Incarnation to raise *both* man and woman, boy and girl, body and soul. If we only raise the *girls'* ideals, our work is mutilated indeed.

The wonderful spiritual influence that young Churchwomen can early gain over the boyhood and young manhood of a parish has been proved a thousand times, wherever it has been attempted in the Spirit of CHRIST, and the burning Mother-Love of souls.

Read Miss Emily Orr's books,—"Our Working Lads," "Our Working Men," and "The Magic of Sympathy" (S.P.C.K.)

Hear Father Dolling's witness, in "Ten Years in a Portsmouth Slum," borne to her whom, he says, GOD sent to a particular set of lads—in that parish—for whom no one hoped,

and whom no one loved. He tells us that her methods of hope and love,—dealing, with infinite tact, in the truest sense, with their souls,—accomplished work that the world might call almost miraculous.

Watch the girls of higher education and leisure who are doing admirable work as Scoutmasters of Boy Scout Patrols, or in Village Clubs, and Classes.

See the spiritual work done in thirty or forty of the great Camps of England, in the "Home and Friendship Huts," amongst thousands of our soldiers;—work organized by Miss Beatrice Hankey, with some scores of ladies of her acquaintance.

(See two papers,—"Hammering into Shape," and "Visions in Dusty Camps," which can be had from Miss Hankey, The Chantry, Sevenoaks—2d. and 2½d.).

Listen to those pencil-written letters that are coming in hundreds to us all from the trenches and battlefields where "the boys" of our clubs and classes fight for our very life and honour, like the chivalrous knights of old. How the influence and memory of our Confirmation teaching and Communicants' Classes,—of their prayers and Eucharists,—their Ringers' Associations, and their Village Clubs, are all treasured, in their hearts and spirits now!

"I went away quite happy with JESUS by my side, and am going to do my best again, for He will watch over me. Now" (returning to the front after recovering from wounds), "as before, I shall think of our little evening classes, where we used to spend those winter nights, and you so bravely taught us boys, and nearer to heaven I've never been."

"The prayers we learned at School do come into my mind as I go into battle."

"No one don't value our night-school we had until they leave it. I am only too sorry I never valued it half enough. I hope the boys which are left about there stick to the Bible Class. I only wish I had stuck to it better. As what you was

so good and kind to teach us, I have found it a great help in the Army, and I shall also find it a great help to me when it comes to my turn to go."

So the letters come from soldier after soldier.

Perhaps they had left off coming to the Altar ;—but how marvellously—in their time of great need, in the day of battle, —all the old teaching has come back to many, and how naturally they have returned to their Communions, to seek their great Friend and Brother in His own appointed way.

"I expect I shall be in the trenches Christmas, but my thoughts will glance across the sea—and I shall imagine I can see you all in Church, praying for us, which will be so nice. It was eleven years ago, last April the 14th, when I was confirmed at —— Church, so you see I have not forgotten." (That seems to have been the last letter he wrote ;—a week later he made the supreme Sacrifice for others, like the SAVIOUR Whom he loved.)

On hearing of this, another young soldier wrote :

"I was sorry to hear of poor C——. I remember him very well. I used to go to class and was confirmed with him. I shall never forget that happy Easter morning"—(when nineteen young men and boys made their First Communion)—"we were all young and happy. Now I suppose most of us are either fighting or soldiering in some shape or form. May GOD help us to hasten the day when we can meet once more, and be happy the same as those that have gone from us are happy now."

"It makes you feel as if you could do anything," that same young knight had said, of his Christmas Communion, a short time before he started for the front. It is simply the old, old witness to the power of the Blessèd Sacrament of the Incarnation, if rightly and humbly used,—CHRIST'S own Sacrament of Purity, Grace and Truth.

"I, Galahad, saw the Grail . . .
. . . and never yet
Hath what thy sister taught me first to see,
This Holy Thing, fail'd from my side, nor come

> Cover'd. . . . And in the strength of this I rode,
> Shattering all evil customs everywhere . . .
> And broke thro' all, and in the strength of this
> Come victor."

Give both to boys, and to girls, the teaching and grace of the Incarnation, and then, surely, according to GOD'S Eternal Laws of Love and Life, again and again it will be our girls themselves who will complete the work of the Lifting of the Grail before young manhood. Have we not all, at times, watched Percivale's sister lifting the Vision of purity and truth before her bright Boy-Knight, and,—if he had forsaken it,—bringing him back to the Blessed Sacrament, to gain the strength he needs, to shatter all evil customs everywhere ?

The forces of evil are organized, and therefore the forces of purity and truth must be far more strongly organized than they are at present, to meet them. Union is strength, and in these days of vast opportunity it would indeed be well that multitudes more of the Champions of the right should enrol themselves in the ranks of those societies that aim at upholding the standard of the Holy Cross,—the Christ-Spirit against the world-spirit;—the Life-giving principle of Sacrifice against the infection of self-indulgence, corruption, and death. Let them get into touch with these organizations ; with their skilled and experienced workers ; with their literature and publications ; with their spirit and aim, and definite work on behalf of the Church and Empire.

Let the strong stand for Christian principle made by the "Mothers' Union" and the "Church of England Men's Society" help us in defending CHRIST'S Laws, and lifting the vision of the sanctity of Marriage, and the glory of Parenthood. Let us help our boys through the "Boy Scouts" organization, the "Church Lads' Brigade," and the "White Cross League" and its literature. Let us lift the Vision before Girlhood of every rank and class through the "Girls' Friendly Society."

At the present time, when in certain quarters there is a

tendency literally to set girlhood in antagonism to manhood, and to destroy that mutual reverence which should exist between Christian man and maid, lift early, before both boys and girls, the pure vision of Christian Chivalry in the very oath of the Knighthood of King Arthur's Order, in Tennyson's noble lines :

> " But I was first of all the kings who drew,
> The knighthood-errant of this realm and all
> The realms together under me, their Head,
> In that fair Order of my Table Round,
> A glorious company, the flower of men,
> To serve as model for the mighty world,
> And be the fair beginning of a time.
> I made them lay their hands in mine and swear
> To reverence the King, as if he were
> Their conscience, and their conscience as their King,
> To break the heathen, and uphold the CHRIST,
> To ride abroad redressing human wrongs,
> To speak no slander, no, nor listen to it,
> To honour his own word as if his God's,
> To lead sweet lives in purest chastity,
> To love one maiden only, cleave to her,
> And worship her by years of noble deeds,
> Until they won her ; for indeed I knew
> Of no more subtle master under heaven
> Than is the maiden passion for a maid,
> Not only to keep down the base in man,
> But teach high thought, and amiable words,
> And courtliness, and the desire of fame,
> And love of truth, and all that makes a man."

Let all workers in the great cause of Purity once for all realize that such teaching as this can only be given by directly basing all such instruction upon the Faith and Fear of GOD, and the sense of His continual Presence. Mere knowledge of facts and moral hygiene will not control strong forces, nor subdue fierce passions. At last, modern educationists, moralists, and teachers of eugenics are beginning to grasp this fact. Neither secular education, nor science—neither civilization, nor environment—can—by themselves—produce or instil either personal or national purity and truth, if separated

from the inspiring and controlling forces of the fear, and love, and grace of GOD.

Let us briefly see how the Girls' Friendly Society has striven to lift the Vision of Purity before the girlhood of the Empire, and let us enlist, as future Champions of the cause, numbers of young hearts in every rank of life, both in our secondary and primary schools. Let us send them forth on their mission as learners, workers and witnesses, in the Empire and beyond.

In the very aims and objects of the Society the Founder, Mrs. Townsend, lifted the Vision in 1875, when she banded together, in an organized force, women and girls to witness for purity, in the power of friendship, the bond of prayer, and faithful loving work as handmaids of the Church of CHRIST.

And the motto of this fair order of Chivalry embodied the very spirit of the Divine King of Purity and Love, Who came not to be ministered unto, but to minister: "Bear ye one another's burdens, and so fulfil the Law of CHRIST." They were pledged to Burden-bearing, in the spirit of love and service, and self-sacrificing effort on behalf of others. Mutual help (religious and secular), sympathy, and prayer should bind them together, and encourage them in bearing the burden of the Cross of CHRIST, in a Christian life of purity and self-control in body, mind, and soul.

The organization has been always a practical ideal. Through forty years, hundreds of thousands of Christian maidens have been enlisted and inspired, and both shielded and armed to go on the great Crusade. Multitudes have upheld the standard; the weak have been supported by the strong; the timid by the fearless. In the freemasonry of friendship, the system of commendation provided that all should be linked together, members with members, from branch to branch, wherever they went. Invalid members and the blind and deaf were specially cared for, while children of eight years old, and over, were enrolled as candidates for membership. Employment offices for those seeking work;

protection and help when travelling; meeting at railway stations; assistance through the Travellers' Aid Society, (3 Baker Street, W.), all were means of guarding and shielding girlhood against the grave dangers of our cities and stations.

Efforts have been made through the circulation of literature —through lending libraries, G.F.S. magazines, and reading unions—to lift before young minds the vision of whatsoever things are lovely, and of good report.

It was this Vision that Miss Hanbury lifted, far out in Singapore, when she collected and sent out to the G.F.S. there, a Library of 260 books, seven of which were a gift from H.M. The Queen. Many more such Imperial gifts as this are indeed needed, and well would it be that girls of every rank and class should especially study "The Story of the Girls' Friendly Society," by A. L. Money, as well as "The Empire and Beyond," the G.F.S. quarterly paper dealing with their work for the Empire (2d. per copy, postage extra).

The annual "Report of Work and Progress" proves also how much is done in G.F.S. Classes, meetings, work-parties, etc. all over the country, for Church and Empire, and for the world-wide Mission-field.

Numbers of girls of higher education are needed, as young Associates, to organize and extend more and more this Imperial and Missionary work.

The loving shelter and freedom of happy home-life in G.F.S. Lodges, Hostels, and Homes of Rest has meant much in the life of many a girl-worker in large centres of business, while clubs and recreation rooms have also been of great service. It is not only in the Motherland, but on the Continent of Europe, in India, and our Colonies, that this Guild of Friendship has extended its work. G.F.S. Lodges have been built abroad, and in our Overseas Dominions, to help to uphold the sacred standard of Girlhood throughout the world, and in India Eurasian girls have been enrolled in the Society, and Christian Singhalese girls in Ceylon.

But when we consider the size of our Empire, it is indeed clear that numbers more of such Lodges are needed. "In Canada, the question of Lodges is still very pressing," is the statement of the 1914 report. Many more are wanted in Australia and New Zealand; work in Eastern and Western South America and Brazil—all needs strengthening—also in South Africa, and Singapore, and in the great Empire of India. Associates and members have helped well, and are continually trying to raise funds for such Imperial objects, but will not very many more Churchwomen of wealth and means come forward to build and equip such homes as these to be veritable centres of life-giving influence in all the great cities of the Empire? At this very time efforts are being made with regard to obtaining a Government site in Delhi, and funds to build a large G.F.S. Lodge in this new capital of India.

There are, of course, other excellent organizations, for the welfare of young women and girls, which are working admirably overseas, but there is great need, and vast scope, for increase of all such work in every direction. Moreover, the whole matter of pure womanhood's influence in the Empire is one of such immense importance that all need to press forward. Surely the Church of the Motherland owes a great debt of responsibility to her own daughters when they go to the utmost ends of the earth, and should therefore most strongly support and amply assist this Imperial work of her own Girls' Friendly Society, which exists in her midst for the very purpose of fulfilling her responsibility to her own young Churchwomen and Communicants, as well as to others.

The following impressive words of the Founder of the Society should receive the most careful consideration. They were contributed by Mrs. Townsend to the first edition of "The Story of the G.F.S." as follows:

"While we give GOD thanks for the work which can be seen and recorded, and still more for that which is unseen and

unrecorded, yet surely this is a time seriously to ask ourselves whether our methods are now adequate to our present scope. Year by year we have enlarged our borders, year by year our objects have been widened to comprise every age and rank of girlhood and womanhood. We are no longer an association of ladies working for girls chiefly of one class, but a band of women, of all ranks, ages and occupations, invited to share in the same work and to uphold the same principles, each according to her powers. Thank GOD that it is so ; but must we not set ourselves to rise to the measure of our own capacities, that in our methods, our machinery, our literature, our ideas, we may adapt ourselves to this development ; above all, that we may find means definitely to organize the working powers of our vast and varied Membership which is now able to carry the ideal of the Society into every sphere of life?

"The Girls' Friendly Society was born of the longing to save, of the longing to protect and preserve in purity the maidenhood of England. And now on all sides we still hear and know of the need for rescue work, of the loosening of sacred ties, of the dangers to morality of our modern literature. Have we not a right to hope that there should be an appreciable lessening of the great evil we were and are banded together to fight? Our principles are unshaken, and our watchword—the honour of womanhood, not for its own sake, but for CHRIST'S sake—is still the same."

In 1908 the following message was sent by Mrs. Townsend to the Mass Meeting of members in the Albert Hall: "The future of the G.F.S. lies with its Members throughout the world. Will they keep before them its threefold ideal, never more needed than now—the upholding of the purity of womanhood, the strength of friendship, and the bond of prayer ; or will they let it sink into a mere secular organization, without living force for work or fighting in the Name of CHRIST? To what purpose so great an Army if it does not lead to Victory?"

The Foreword for the present members' guidebook marks

another advance. The Keynote is always the same—the fellowship of girls of all ranks in the Service of CHRIST.

But this service must never be merely national. It must be more and more Imperial in the highest sense of the term, in the cause of the Evangelization and Regeneration of the world. Therefore, the all-important work of saving, protecting and upholding the purity of womanhood, needs to be continued and extended, in the strongest manner possible, by our sisters overseas, in Imperial Branches, indigenous to the various Dominions, amongst their own girls. Such branches are then in readiness to befriend, also, other young women who may emigrate from the Mother-country.

Empire-builders and Church-builders overseas are pleading for the presence and the uplifting influence of pure-minded women and girls. They are wanted, greatly wanted, and it must be made possible for them to fulfil their mission in safety and security.

The call from Overseas to the daughters of the Motherland has been fearlessly sounded by the Hon. Mrs. Joyce, and the response of many thousands of young women has been made possible through the great Emigration work carried on by the G.F.S. Emigration Department and the British Women's Emigration Association.

Over 16,000 women have thus gone out with Protected parties, and have been introduced to Lodges and Hostels on arrival; put into touch with employers; and posts found for them in every part of the Empire.

Mrs. Joyce has made her appeal to teachers, nurses, home helps, and young women engaged in other professions in her papers entitled, "The Imperial Aspect of G.F.S. Emigration, 1913" (to be obtained from the G.F.S. Emigration Secretary, 39 Victoria Street, Westminster, price 2d.) and "Ventures within the Empire" (from Miss Lefroy, B.W.E.A., the Imperial Institute, London, price 2d.). In the former of these Mrs. Joyce writes: "The two points I want to

press to-day are, first, that the true aspect of G.F.S. makes for Patriotism—and its larger interpretation, Imperialism. Secondly, that those who care most for purity, for country, for King, for GOD, have an enormous organization in their hands for developing, deepening, expanding these influences, and that it is of vital importance they should use it in the right direction.

"The genius which the world admits to belong to the English is the genius of Colonization; this genius carries with it the privilege, the intention, the responsibility of Evangelization."

And again in 1912 Mrs. Joyce wrote: "If we believe, as we do believe, that we are the great missionary nation for the spread of Christianity, then this G.F.S. Imperial spirit rises to the greater altitude of potential importance. Candidates trained by thoughtful, earnest women, grow up into fair girlhood; then, in good time, their motherhood begets children with pure thoughts, with the heredity of restrained desires and of religious practices.

"It is the emigration of these well-trained women which gives the active missionary tone to G.F.S. work; it is Imperialism which forms links of Empire—a mighty power, if we use it for all it is worth. But this cheering prospect is qualified by a danger signal.

"The note I must strike this year is one of warning. I must wave the red lamp of danger all the more vigorously, because I so strongly press emigration as providing a proper sphere for many women; and it is because I would have the opportunities for oversea life set before every woman who works for her living, that I feel all the more bound to point out that it is '*Protected* Emigration,' not promiscuous emigration, that is safe and happy."

Looking to the future, it is evident that, after the horrors of war are over, great problems of every kind in the industrial world will have to be faced. This fact was emphasized very

strongly by Lieut.-Colonel J. O. Smith, in addressing a meeting of the G.F.S. Imperial Committee in June 1916, as Assistant Superintendent of Emigration for the Dominion of Canada. Speaking of Canada's need of women and girls of the best type, he urged forcibly the absolute necessity that each and all should be properly shepherded the whole way from their homes here, to their future homes there. He spoke of the guiding hand of the G.F.S. in this matter, and the increasing need for further strong action and effort, stating that there was no society whose assistance he appreciated so much.

After the war, more apparent than ever will be the truth of Mrs. Joyce's statements made many months previously; "It is the most incongruous state of affairs that in the British Islands there should be one million and a half more women than men, and in Canada half a million more men than women. It follows as a matter of course that women's labour within the British Isles should in several cases be badly paid. The low rate of earnings amongst less skilled artisan women is demoralizing to them; women are cheap." . . . "But if this numerical force were *properly distributed* over the Empire, it would follow from this distribution that it would be more valuable, therefore more equally paid."

And the writer goes on to describe in glowing and solemn words the great share in Empire-building and Home-building overseas, which, under GOD'S guidance, is open to womanhood and girlhood to-day. It is not to one rank or class of girls that she appeals, but to all; to noble-minded women of every degree of culture and education. For the British Women's Emigration Association has made it both practicable and possible for educated gentlewomen of slender means to obtain assistance in emigration, introductions, and employment in various parts of the Empire. It is fitting that the Receiving Home for such emigrants at Kelowna, in the Okanagan Valley, in British Columbia, should be named the "Joyce Hostel," as a tribute to her who has so truly earned the undying

gratitude of thousands of Home-builders, Empire-builders, and Church-builders, by making possible for them the fulfilment of a Life-bearing mission in the Empire—the very laying of the foundations of generations to come.

After the war, it is more than probable that a stream of emigrants, both men and women, will year after year go out from the British Isles to all parts of the Empire.

That Overseas Empire has been pouring out its life for us in France and Flanders, in Gallipoli and Egypt, in South Africa, and other parts of that great continent. Women of wealth or influence in the British Isles can scarcely find better ways of paying some part of their debt of gratitude to the Empire than these :—

(1) Helping forward the strong religious and moral training of those who will be the Empire's future teachers, nurses and mothers.

(2) Supporting the British Women's Emigration Association, Imperial Institute, London, and the Girl's Friendly Society, 39 Victoria Street, Westminster—in making the Emigration of good and true women and girls possible, practicable, safe and advisable. This would more and more enable our Colonists to send for sister, wife, fiancée, or daughter to help them in their pioneer-work, knowing that a grateful Empire would care for her physical, moral, and spiritual welfare. This important subject must be further considered in following chapters, especially with regard to the due provision of Medical and Nursing Aid in our Colonies.

(3) Assisting the Mother Church to give such help to the daughter Churches overseas that when our girls and women go forth on their Imperial mission, they may have—in those distant lands—the support of the grace and truth of CHRIST in His own appointed ways. Thus may they lift the Vision of Purity, as Home-builders, Empire-builders, and Church-builders, bearing the very Christ-Life to others, that the Empire may live indeed.

CHAPTER VIII

THE MISSION TO THE INDIAN HOME

"CHRIST'S method for converting the world was by influence, not by force. . . . We need women's characteristic and greatest and most convincing weapon—influence, not force. . . . Remember that all non-Christian races watch us closely. . . . They watch the men; even more keenly they watch the women. They have all heard of the noble traditions of Christian living among English women. . . . I have dreamt that there may be a new force upon which we might calculate more completely now than in the past—the influence of noble women with all Christian graces, of tenderness, graciousness, beautiful manners, winning influence. Is it a vain dream? Do not say so, make it true, and let us then gladly welcome the gaze upon us of nations yet outside Christendom."

BISHOP MONTGOMERY.

THE Vision must be lifted by Christian Womanhood in the heathen and Moslem Home—the Vision of Purity and Love—for the healing of the nations, for the Life of the world. The message must be delivered and the witness borne, that our heathen and Moslem sisters may hear and believe, and be born again of the Spirit of JESUS. The words startle us with a sense of hopeless impossibility. Yet the good tidings of great joy, and the Baptism of Regeneration, were to be for all people.

Christian womanhood has her special part to take in this Life-bearing Mission of the mystical Body of CHRIST. For, as in the earliest days of the Church, all the members are needed—the men, "*with the women*" (Acts I. 14). There are differences of administrations, but the same LORD. There are diversities of gifts, but the same Spirit.

"And GOD hath set some in the Church—teachers—miracles—gifts of healings, helps." In a very special sense,

in Eastern lands, it must of necessity be women that fulfil these Christian ministries to their sisters, for, in millions of cases, only women can go to women ; no man may help them, either as missionary, doctor, or teacher. The Spirit of Divine Life, Incarnate in the Church, flowing through all her members, carrying healing and life throughout the world, needs and demands the ministries of women. In certain parts of the world they, and they alone, can enter the heathen and Moslem homes on the Mission to Womanhood. When, in those dark lands, men and women alike are raised to the liberty of the Spirit-controlled life—then can the veil of seclusion and captivity be rent in twain. Then, and not till then, men and women can be brought, together, to CHRIST'S ordained ministers, to receive His Life-giving Sacraments.

Gaze again at the Vision : GOD revealing Himself Incarnate, in a Virgin-Mother's arms. That Vision was first lifted in Asia. The LORD shall rehearse it, when He writeth up the people, that He was born there. It was lifted by a pure maiden of Asia, whom all generations shall call blessed. "Behold a Virgin shall conceive, and bear a Son, and shall call His Name Emmanuel—which being interpreted is GOD with us." There, in Asia, GOD-INCARNATE first conveyed His own Life and light, healing and teaching, to mankind, through the touch of His Human Body. There, women of Asia ministered to Him, and brought others to His healing touch. There also, He breathed His Spirit into His mystical Body, His Church, for the Regeneration of the nations, for the life and light of the world.

There, beyond all other parts of the earth, He still needs the ministry of women in the Life-bearing Mission of the Incarnation to the Asiatic home. To Asia belong the holy Homes of Bethlehem and Nazareth, of Capernaum and Bethany. There, too, was that Home of love and prayer, whither, from the foot of the Cross, the beloved disciple led Mary, the Mother of GOD-INCARNATE. What shall we

say of the homes of Asia to-day? Can that sacred title be given at all to multitudes of those Eastern abodes of darkness? cruel habitations in numberless instances where the world-spirit of lust and oppression, harshness and jealousy, reigns supreme.

Surely, deep responsibility rests upon Christian womanhood to-day for the new birth—the Regeneration—of her sisters, in that vast Continent, where took place the birth of the human race, the birth of GOD-INCARNATE, and the birth of His mystical Body the Church. As daughters of that Church—new-born of His Spirit—they owe it to their own Redeemer to take their part in His Life-bearing Mission to the homes of Asia.

For, in that great continent, live nearly two-thirds of the population of the whole world—900 millions of souls—and yet, 1900 years after the birth of CHRIST, only a very small percentage of these are Christians. Here in Asia, are the vast millions of the three great non-Christian religions that arose more than five centuries before CHRIST—the Hindu, Confucian, and Buddhist faiths. How small a number of these immense populations have yet been reached by the healing grace of the Incarnation. Here too in Asia live about two-thirds of the Moslem population of the world—(of whom more, in a following chapter).

Consider the responsibility laid upon us for this Life-bearing Mission from yet another point of view. The largest Empire in all Asia, as regards population, is ruled by our King, for he is Emperor of India's 315 millions. According to the latest census-returns, India is said to exceed even China, in population, by three millions.

Remember Lord Meath's urgent teaching to British subjects —through "The Empire Movement"—(Secretary, 83 Lancaster Gate, W.), that the very watchwords of Empire must ever be, "Responsibility, Duty, Sympathy, Self-Sacrifice." As we have indeed seen, the Empire has been faithful to the

Motherland in the very spirit of those watchwords. The Motherland's debt to the Empire is a hundredfold increased. Surely if these are our watchwords in material things, and the passing matters of time, much more should they be ours with regard to things spiritual and eternal. For our western civilization, secular education, and science are already beginning to take from our great Asiatic Empire her ancient religions, and spiritual beliefs of 3000 years' growth, and are giving her nothing in their place. Indian fathers complain bitterly that we are depriving their sons of the spiritual consciousness, so deeply rooted in the Hindu nature, and leaving them atheists and materialists. For, apart from Christian teaching, our rule in India leads to the planting of the world-spirit of dead materialism, and false principle, in the hearts of our fellow-subjects. Better that India should keep such faith in spiritual realities as she has—mixed though it is with much that is terribly corrupt and false—than sink to the cold dead level of worldly atheism, and calculated disregard of all moral restraint and Divine Law. For the last manifestation of the insolent world-spirit—as seen in godless civilization, German Kultur and aggression, and western self-indulgence—deliberately defies GOD, and drives from the human mind all thought of Eternity and of Judgment to come. It is, therefore, even more deadly and corrupting in its soul-destroying influence than the foul superstitions and abominations of heathenism, which still retains, at all events, *some* consciousness of moral obligation and restraint in certain departments of life. Even if the foul spirit of corruption as manifested in Hinduism could be driven from India by secular education, and science, the Soul of India would be left empty, swept, and garnished, with no new Spirit of Life breathed into her.

Then, indeed, would the unclean spirit merely take to himself seven other spirits of the corrupt and godless world, even more wicked than himself, and enter again into those

countless millions, and the last state of India would be even worse than the first. The Soul of India must be re-born of the Spirit of CHRIST. So only can she live.

"Purity, Grace, and Truth, came by JESUS CHRIST." Contrast this fact with the statement of a Missionary who had worked twenty-five years in India: "Impurity is not a sin in the eyes of a Hindu. In fact, the Abbé Dubois—one of the admitted authorities on Indian life in the past—tells us that it is regarded as a virtue, and quotes Hindu sayings on the subject."

Yet we must remember that even this hideous state of thought and practice has been reached in the devil's usual way, viz.: by twisting and distorting a true life-principle into a deadly one, by driving the Spirit out of it. For, long centuries back, India was reared upon the belief (now so horribly degraded), that all life, and all life-bearing, is a sacramental union with the gods. Then, through human lust, the old faiths became abominably corrupt, for the unclean spirit of the world drove altogether out of their practice the Holy Spirit of the indissoluble love-union, and of mutual responsibility, sacrifice, and purity required in both man and woman.

In the eternal counsels of GOD, it cannot be for their own good only that the two small Islands on the west of Europe, which now rule the mighty Indian Empire, have known the purity, grace, and truth of the Incarnation for close on seventeen centuries. Privilege spells Responsibility. As the Bishop of Oxford emphasized at a recent meeting—"India is a tremendous responsibility; we have come by it, as someone has said, in a fit of absence of mind, accidentally, without appearance of design. It would be more true to say that it came to us by the purpose of GOD." May GOD indeed help us to work that purpose out in the Regeneration of India!

With these thoughts in our minds, gaze yet again at the Vision of GOD-INCARNATE in His Virgin-Mother's arms. Let

us lift that Vision in all its radiant light and glory before the eyes of the rising generation of Christian girlhood.

Asia's women need Him, with an indescribable need—India's women—women of Africa, millions in our own Empire, and in all heathen and Moslem lands. Will Christian womanhood lift before them the Vision of the Incarnation, the vision or purity, grace, and truth? Will they be Life-bearers to their sisters—bearing CHRIST Himself—for the healing of the nations—for the life of the world? That is the mission before womanhood to-day.

Gaze then more closely at our own great Asiatic Empire—India—the brightest jewel in the British Crown. India has sought the Light for forty centuries—with a strong religious instinct, and a spiritual mystic consciousness, existing side by side with a vast system of corruption and superstition, idolatrous worship, degrading heathen customs, and a strict conformity to the rules of Caste.

Think of the 217 millions of this Hindu religion, of which certainly half are women and girls. Some of the higher castes of Hindus have copied from Moslems the Zenana system of seclusion with regard to their women, while, throughout all castes, ignorance and superstition are rampant in the homes, owing to a totally uneducated and degraded womanhood. How possibly can a family be raised without the mother? How can a nation grow in the true Life, if its natural life-bearers are without it? The regenerating grace of the Incarnation is for the whole nation. The purity, grace and truth of the new birth are for the whole family, man and woman, husband and wife. How shall the women of the East receive the Light of Life if their sisters will not be Christ-bearers to them, and eager witnesses of the regenerate life which is in Him? Meanwhile the work of Missionaries in teaching Hindu men is indeed made difficult by the counteracting influence and superstitions of the men's homes.

Gaze at the widows of India, estimated at something like

twenty-five millions—all doomed by cruel heathen superstition to a despised life of practical slavery. Consider the terrible system of child-marriage whereby an infant is sold in her cradle to be the future wife of some man. Should he die while she is still but a child, she is nevertheless condemned to the same life of misery as all Hindu widows, who become the downtrodden and enslaved drudges of the household. They are stripped of all bright colours and ornaments ; their heads are shorn ; they are often compelled to fast, and subjected to abuse, and ill-treatment, frequently amounting to downright cruelty. Superstition holds that they are in some way responsible for their husbands' death, and heaps contempt upon them, shrinking away from their very shadow. There are widows in India who deliberately state that rather than endure this living death, they would have preferred to be burned alive on their husband's funeral pyre, according to the awful Hindu custom before a merciful British Government passed the Act of Sati Abolition. The pitiful tragedy of Hindu womanhood is sympathetically described by the Rev. E. Storrow, in his book entitled, " Our Indian Sisters," price 3s. 6d.

Woman's heart all the world over needs love and tenderness ; the sympathy that understands her sorrows and her sufferings ; the chivalry that reverences her patience and fortitude. Shall Christian women continue to enjoy all that the All-holy, All-loving CHRIST has won for them—all the rich blessings of Christian chivalry and purity, of love and tenderness, of respect and sympathy—and take no thought for the anguished hearts of untold millions of downtrodden women in our own Empire ? The Incarnation could bring infinite relief and healing to ease their grief and misery. To them, as to us, CHRIST could be All in all.

Look again ! a vision of sympathy ! India's princes and India's men have come to fight for us in the cause of honour and freedom. While our war adds to the numbers of India's

widows, and bereaved mothers who mourn for sons killed in action, shall we take no steps to bring to them the light and comfort that is ours in CHRIST? Surely those in the Motherland, through whose souls the sword has also pierced, can feel for the Indian mother and widow with a boundless sympathy The Christian mother of sorrows can be a queen of consolation. The widowed heart that has found the great Consoler can soothe and understand. The mother who has stood by the Cross of JESUS can comfort the broken-hearted.

The Empire is one in the fellowship of suffering. Shall it not be one also in the fellowship of Christian sympathy? Shall not Christian mourners consecrate their grief by bearing or sending to those,—still more grievously afflicted,—that comfort wherewith they themselves are comforted of GOD?

In the olden days, women pressed to their LORD bringing the sick and sorrowful, the tormented and distressed, into touch with His pure Incarnate Life that He might heal them all. Lift the Vision. Fulfil the Mission. Bring India's mourners to CHRIST. Bring CHRIST to India's mourners.

It is most necessary to lay stress on the following important point, with regard to which an astounding amount of ignorance prevails. There are many at the present time whose only acquaintance with Hinduism lies in a few short and beautiful extracts quoted from the Vedas, and other ancient literature of India, or from the sayings of her modern mystics, such as Tagore, and others. Such persons are very ready to assert that there is so much that is beautiful in Hinduism that it constitutes a religion quite good enough for India, and therefore should be let alone. Those who make these assertions must be plainly told that,—whatever may have been the state of mind and morals of the actual writers whom they quote—nevertheless the *system* they represent—the whole fabric of Hinduism to-day—is one of such foulness and appalling evil that no words can describe it.

In Miss Amy Wilson-Carmichael's book, "Things as They

Are," she partially lifts the veil, in order "to win more prayer for India—and all dark lands." The strongest testimony is borne by many authorities to the entire truth of her statements, and as Mr. Eugene Stock says in the preface to her book: "What she says is the truth, and nothing but the truth; but it is not the whole truth—*that* she could not tell. If she wrote it, it could not be printed. If it were printed, it could not be read. But if we read between the lines, we do just catch glimpses of what she calls 'the Actual.'"

Those who hear of splendid temples of India, magnificent in scale, ingenuity of ivory tracery, and marble relief, must bear in mind that within and without these same temples are countless obscene carvings and immoral inscriptions which cannot be mentioned. The following passage from "The Secret of the Raj," by Basil Mathews, may at least enable them to realize something of the utter abomination of the religion to which they would permanently relegate more than 200 millions of our fellow-subjects. The writer states:

"There at Tanjore, and in a hundred other similar places, the lives of the ministering priests of these exquisite temples are foul and loathsome. Over the entrance of the temple at Tanjore, as over the entrance of Hinduism, is written

OUTCASTES NOT ADMITTED

"We go to Madura, where there is another temple of bewildering gorgeousness; and within it, unspeakable beastliness, of which a man, whose whole life is given to training Indian students into Christian manhood, writes:

"'I saw such filth and nameless abominations that I came away sickened and oppressed as I never felt before. . . A religion that can tolerate such iniquity at its heart must be the unmanning and degradation of its people. My heart still burns within me.'

"Or we visit Puri, where are the mighty temple and car of Jagganath, of which the same writer says:

'I saw the huge car with its fourteen enormous wheels,

and the great white road, two miles long, down which the car is wheeled, and near the temple I saw little girls of six and ten, hardly clothed except with jewellery, whose bold faces showed they were being trained for the nameless life to which, through marriage to the god, they have been dedicated. It made one shudder ; turned one almost sick.'

" It is our conviction that the Hinduism which writes over its temple porches ' Outcastes not admitted,' yet includes in the very ritual of the temples beastly orgies, rears a Himālayan barrier between India and her goal. The fight towards a united, cleansed India will be won not through offerings to Ganesh or Kali, but through the worship of One who said, ' Blessed are the pure in heart for they shall see GOD,' and who Himself died an outcaste from His people, to bring all outcastes into His Kingdom.

" This is not theory. For there are in India now many sons of outcastes who are civil servants, schoolmasters, and university professors, doctors, and judges, who have been lifted from the hovel of the pariah into the honour of India and to serve her common life, wholly and solely, through the Christian education given by the missionaries.

" The barriers between India and her goal include the race and caste divisions, the hopelessness of spirit, the impurity in life as in religion, the shackling of the life of women. JESUS CHRIST—not our Western Christianity, but our LORD Himself —can alone, through those who serve Him, level these barriers, razing to the ground race and caste and sex divisions in a Kingdom which has neither Greek nor barbarian, Brahman nor outcaste, male nor female. This service, which is changing the very thought of the best Hinduism, and is leading Brahmans to give their lives for the uplifting of their fellowmen, is essentially the duty of a people like our own, which owes debts that cannot be weighed or repaid to the Christian missionaries who came to Britain when we were heathen, and brought to us a religion that rose in the East."

Truly Christ-like is the wonderful work of rescue that has been carried on by Miss Amy Wilson-Carmichael, and the Rev. T. Walker, amongst the little "Temple-babies," to whom reference has just been made. There are said to be some 30,000 of these children in India; little girls dedicated in their cradles to a future life of evil, in the abominable practices of idolatrous worship; growing up in their innocency to think that they are "married to the gods." The work of saving these Hindu babies is described in Miss Carmichael's book "Lotus Buds," which is illustrated by numbers of her fascinating photographs of the little ones whom she has rescued for CHRIST.

But we need to remember, with deepest shame, that still, throughout the world, it is the sins and inconsistencies of Christendom itself that constitute the gravest hindrance of all to Missionary warfare against the strongholds of Satan. It is true that, under British rule, immense reforms have taken place. Yet, even in our own Empire—which, broadly speaking, justly bears so high and honourable a name among the native races—there still remain, in some quarters, abominable abuses, which cause the name of Christian to be a bye-word among the heathen. Ladies may be kept quietly occupied in rescuing a score or two of little innocent babes from the deified devilry of idol temples. But they must hold their tongues, and be told they do not understand, if they should ever summon up all their courage, and venture to allude to the similarly evil practices, which, in different forms, are still tolerated under the British flag, in certain of our cantonments in India, in Hong Kong, Malta, and Gibraltar, and in other parts of our Empire, and to an appalling degree in Egypt, Singapore, and Rangoon.

In such cases, we British are, in fact, a source of further demoralization to the very girls that we ought to be raising and training to a higher standard and ideal than that of the heathen. Certainly, in every country, it is always friendless

and orphan girls who are in the most danger, while in India, women are particularly helpless and ignorant, and little Hindu widows—already under a ban of disgrace—are especially susceptible to evil as a means of escape from their already miserable existence. Yet the uplift of Indian men and women—not their deeper degradation—is our only justification for being in their country at all.

While Christian missionaries are striving to bear CHRIST, and His purity, grace, and truth to regenerate a race which does not even regard impurity as a sin, it is indeed a grievous hindrance to their work and testimony when this very evil is tolerated by the laws, regulations, or practices of so-called Christian nations.

Meanwhile the whole of North India is left without a single Refuge or Rescue Home, and it is not to be wondered at, that, as a lady Missionary recently stated, the scornful taunt has often been thrown at her by educated Indian men—"You have come to preach Christianity to us, but what are those 'sudr bazars' that your Government allows?"

These things ought to be widely realized, so that the national conscience of the Motherland may be awakened, and thousands of noble-minded men and women throughout the Empire may unite to mould public opinion and inform the public conscience —fearlessly and faithfully—on the eternal principles of GOD'S own perfect Moral Laws. But that can only be done by those who unflinchingly witness for the Truth as it is in JESUS, and the overthrow of all compromise, all devil's principles, and all condoning of deadly sin. Here again it is the same great truth. The Cross is the only Sign of Victory. Not by might, nor by power, but by the Spirit of CHRIST alone, can this foulest world-spirit be driven from the nations.

Let that devoted Saint of GOD, Josephine Butler, lift the Vision of her great Crusade, and show what mighty things may be accomplished by even one Christian lady throughout half a continent, if she is all aflame with the Spirit of GOD,

and His burning love of souls. (See "Josephine Butler, an Autobiographical Memoir," edited by George W. and Lucy A. Johnson, 2s.). To this great crusader is dedicated the well-known poem "Saint Paul," by Frederick W. H. Myers, which literally seems to burn with the same fire of love and splendid enthusiasm that inspired her noble life. The two organizations founded by her in the cause of Purity are now combined in The Association for Moral and Social Hygiene, 19 Tothill Street, Westminster, S.W.

As Canon Scott Holland wrote of Mrs. Butler in "Some Personal Memories": "It is the children, the girl-children, whom she must spend herself to save. Into this life-long task she flung the passion of a dauntless faith. She had the vision, and she obeyed it."

Or take again the burning racial problems which result either from the mixed marriages, or the illicit unions, of Europeans or Americans with African native races, or with members of Asiatic nations. Gentle English ladies, officers, and others, returning from overseas, will glibly converse about the low morality, want of backbone and grit, and other shortcomings of these people. They will freely assert that they possess all the vices of both races from which they spring and the virtues of neither. But many who make these statements seem totally oblivious of the fact that the very existence of a considerable proportion of these human souls bears living testimony to the scandalous lives of European trader or white settler; to the abominations of the slave-trade of the last four centuries; to our system of importing native labourers, *without their families*, to develop the gold and wealth and diamonds of our overseas Dominions, or to what are counted the necessary evils of European occupation. Truly an appalling responsibility rests upon Christendom for the regeneration—temporal, moral and spiritual—of these members of the human family who have indeed a first claim upon us.

In India, the cruel assertion that it is impossible to raise

the poorer Eurasians or Anglo-Indians has been disproved wherever the united efforts of the Government and of the Church and the Missionary Societies have succeeded in combating the very great economic and social disabilities under which they labour. Some of the slums where the poorest live are even worse than those of European cities, but for long years past the Government has devoted much care, thought and money to educational schemes for Anglo-Indians.

Immense opportunities lie before us now, to go up and possess the land for our LORD, but there is need for immediate action. In Southern India, something like sixty millions of the lower caste races could readily be won for CHRIST, if only the Church had hundreds more trained Missionaries, both men and women, to face this wonderful task in the power of the Spirit of GOD. Missionaries—already serving huge districts—receive from these races constant and urgent petitions for Christian teachers, and have none to send them.

It is a Vision of intense pathos. India's eyes turning to the light, India's hands stretched out for help—pleading for the light, and life, and love of CHRIST! And the answer of the Mother-country, and the Mother Church, in numberless cases, has been, "We have no one to send you. No one to lift the Vision before you. No one to fulfil the Mission." That is not the way that India has answered the Mother-country in her day of battle and trial, when she fought for the freedom of nations, and for the Empire's very life. India has sent her sons to offer their lives for us, and has spread her wealth at our feet. Can we ever again forget those voices, or refuse those outstretched hands? Already there are signs of warning that it soon may be too late. The higher caste Hindus, for political reasons, are actually, for the first time in history, attempting to gain the adherence of these millions, whom they have hitherto regarded as utter outcastes. We have seen the Vision of the Risen CHRIST. We know His Mission: "Cling not to Me, but *go*."

All down the centuries, India has been seeking for GOD. Her great religious leaders, her mystics, and her ascetics have sought union with the Divine. Doctrines and theories of incarnations of Deity have been propounded. Ideas of divine incarnation appeared in both Buddhism and Hinduism at the same time—searchings after the truth—though debased and distorted.

Hindus in their millions are still seeking for cleansing and regeneration. Every year, hundreds of thousands of these pilgrims seek to wash away their sins in the waters of the Ganges.

Surely our debt to India is almost unlimited. We owe indeed to her the Vision of the Incarnation—the Mission of Regeneration. For it is in the deep spiritual teaching of the Gospel and Epistles of S. John the Divine—in the Christian Revelation of the Logos—that mystic minds of Indian Christians have at length found their completest satisfaction.

The Vision that India needs is ours. May we lift that Vision and fulfil that Mission.

In CHRIST, and CHRIST alone, can the Regeneration of the Home, of Marriage, and Parenthood be brought to the East. And Christian men and women must alike take part in this bearing of the Christ-Life thither, till there can be realized even there such true ideals of Holy Matrimony as the great Masters of Christian literature give us.

The concluding pages of Tennyson's "Princess" seem strangely applicable to the present time, when the fundamental problems and responsibilities of life are at length realized to be not merely national, but imperial, and world-wide. The passage opens with these lines :

> "The woman's cause is man's : they rise or sink
> Together, dwarf'd or godlike, bond or free : . . .
> If she be small, slight-natured, miserable,
> How shall men grow ? but work no more alone !
> Our place is much : as far as in us lies
> We two will serve them both in aiding her."

There are signs of a woman's movement everywhere, which needs to be inspired with true ideals and guided aright. Not only in the farthest East, but in India, and in Africa there are stirrings of self-consciousness, and strivings after fuller life. In India, even where women are not fully awake to their own needs, and to the new possibilities of satisfying them, some few enlightened Hindu and Moslem men are working for reforms, and for the provision of educational facilities for women, realizing that "mere talk of nationalism does not produce a nation; it should be obvious to every man in India that the future of the country depends upon its motherhood."

Those words—full of startling significance—are quoted from a leading Indian paper—the "Arya Patrika." The Indian writer, after describing the present evil conditions of Hindu women as unjust in the extreme, asks—"Is not such a treatment of woman a disgrace to humanity? . . . We may hold a hundred political Congresses and Conferences; we may talk as much as we will of our new-born Nationalism; but never shall we make an inch of progress as a nation unless and until we solve this problem."

Thus, although orthodox Hindus are still strongly opposed to the education of women, yet a certain number of reformers are arising amongst Eastern men who have begun to grasp the fundamental fact of creation, that, if the Life-bearers of the family, the nation, or the Empire, are unenlightened and ignorant, superstitious and narrow-minded—that Empire, that nation, that family cannot truly live. It cannot grow in pure, free, glorious life, if its very Life-bearers have it not to give. Such a nation is born of the sensual world-spirit, which treads down the weak, in darkness, and ignorance, and not of the Spirit of love, and light, and life. And now Indian men are at last beginning to realize that one secret at least of England's greatness is the glory and dignity of her womanhood; the purity of the maidens—the queenly honour of the mothers, of Christendom. They are gazing at the Vision

of free and noble life lifted in the arms of free and noble womanhood.

Alas, in bitter shame, we are, in honour, bound to say that they are also keenly scanning the criminal traffic of our streets, where the world-spirit sets up the kingdom of the beast, and drags the white slaves of a godless civilization at its chariot wheels, to grace the progress of its triumph. Amongst those Indian fathers who wish to prevent their sons becoming Christians, there are some who affirm that the most certain way of doing this is to send the young Indian to be educated in London. After that experience, he will have no more leanings towards Christianity.

Moreover the nations of the East can but point the finger of scorn at so-called Christian countries when the Lord and Giver of Life is deliberately thwarted and frustrated in His gracious work of procreation. The sensual and selfish world-spirit has indeed conclusively proved that all the marvels of advanced education, civilization, and scientific research, if used apart from GOD, are powerless to raise mankind, and may result in nothing short of race-suicide—driving Life itself from the human race. Life-bearers may actually degenerate into Life-destroyers.

Yes, we are obliged to own these facts with bitter shame and sorrow, and to determine to fight the evils in our midst even unto the death. But we may then remember that these awful exceptions do not constitute the rule; the honour of her womanhood is still one of the chief glories of England. We may kneel in deepest adoration at our Redeemer's feet, and praise Him for the royal crown, and the shining spotless veil, with which He has crowned and robed Virginity and Motherhood for evermore.

Gaze then at the vast responsibility laid upon Christian womanhood to-day. Those eastern nations are looking westward—China, India—the great races of Asia—are looking to Europe; they are copying and demanding our education

and science; our railways, and factories, and telephones. But they are looking at deeper things than these. They are seeking at last, education and enlightenment, ideals and inspiration for their womanhood.

Read that impressive book, "The Renaissance in India" (C. F. Andrews, 2s., C.M.S.), and gather from its pages the greatness and importance of the opportunity before us. Who are to be the teachers of these millions?—the leaders of these mighty movements? Remember; only women can go to women in millions of cases.

The call is urgent, and insistent for multitudes of noble-minded Christian women and girls to come forward and volunteer for this Life-bearing Mission to Asia. The higher education of European women of the last sixty years; wonderful facilities for travelling, and for living in foreign lands; the marvellous expansion of our Empire—these, and a thousand other developments have all flung open, to the women of the twentieth century, doors of immense opportunity, responsibility, and usefulness in distant parts of the world, where formerly it would have been impossible for women to go. Active foreign service is now demanded of women, and not only the Home Defence of the Mother Church. They must lengthen their cords and strengthen their stakes. All through the Christian era women have borne their important part in their own nation, in the Life-bearing mission of the mystical Body of CHRIST, but this same mission needs now to be extended to every part of the world.

See the women of the Gospels and of the Acts, continuing with the Apostles with one accord in prayer and supplication, with Mary the Mother of JESUS. See Phœbe, servant of the Church at Cenchrea, and a succourer of many; Lydia, Priscilla, helpers in CHRIST JESUS; Tryphena and Tryphosa, who laboured in the LORD; the virgin daughters of Philip the Evangelist, which did prophesy; chief women of Thessalonica, honourable women which were Greeks—faithful disciples and

helpers, friends and fellow-workers, of the great Apostle S. Paul.

All down the centuries they shine forth in their glory, virgin saints and martyrs, deaconesses and widows, saintly wives and mothers—pouring out their wealth of devotion and loving service at their Redeemer's feet. Queens and royal Princesses; founders and teachers of great religious orders; foremost in the rearing of cathedrals and churches, of colleges and schools, of hospitals and orphanages—centres of healing grace and truth in the Life-bearing Mission of the Spirit.

It is not only that thousands of women are required as evangelists, teachers, nurses, and doctors, throughout heathen and Moslem lands, but leaders are required in each one of these great departments of imperial and world-wide service. Yes, leaders are wanted of statesman-like capacity and high intellectual powers; women like Hilda of Whitby, Teresa of Spain, Florence Nightingale, Dorothea Beale, Mother Cecile, Josephine Butler—women who can lead, direct, and organize great movements, and far-reaching schemes, in the social, educational, and medical world. Women who can select, train, and educate multitudes of Eastern ladies and native women as the future leaders, teachers, doctors, and nurses of their country. Women of talent, wealth, and position who will devote their energies and their fortunes to the advance of such imperial and world-wide work. Women who, like their great predecessors of old, will found and build to their Redeemer's glory, churches and schools, colleges and hostels—hospitals, and orphanages, out in the Empire to which we owe so much—out in the world beyond, till the kingdoms of this world shall become the kingdoms of our LORD and of His CHRIST. For above all other requirements, it is burning love for CHRIST that is needed in the hearts of the daughters of His Church, to send them forth on this great Life-bearing mission to the nations; eager messengers of the

Incarnate, crucified, risen LORD. The following chapters will touch on educational and medical Missions as far as is possible in so short a space ; but even if we only considered this matter of social and evangelistic work, whole spheres of usefulness and influence await us, both amongst high caste women and in Indian village work. Woman's influence counts for much, even the influence of ignorant village women, and the Christian woman who can teach and help these low-caste mothers and their children is helping forward those wonderful mass movements towards CHRIST, which will probably mean so much to the rising generation of southern India.

Such is the evangelistic mission to which womanhood is called to-day. She is to take her part in preaching the Everlasting Gospel—the Word of GOD, to her sisters throughout the world.

Very striking is the translation that the Revised Version of our Bible gives of Psalm lxviii. 11. This passage is rendered in our Prayer-book, "The LORD gave the Word ; great was the company of the preachers." But the revisers of the nineteenth century considered that the more accurate and literal translation should be, "The LORD giveth the word ; the women that publish the tidings are a great host."

It was in Asia that "the LORD gave the Word" ; both the Incarnate Word, conceived by the HOLY GHOST, and born of a Woman, and also the spoken Word, the written Word ; inspired by the Spirit of GOD—and borne to the world by both men and women in their various ministries in the Church. And still it is in Asia that He claims the service of womanhood, in the ministry of the Word of Life. May the women that publish the good tidings of great joy to Asia be indeed a great host.

It would be well if copies of two sermons, to which the present writer is greatly indebted, could be very widely circulated amongst young women and girls. (1) "With the

Women," by Bishop Montgomery (published by S.P.G., 2d.). (2) "The Mission of Women in the Church and in the World," by Bishop Ryle (published by the C.M.S. at 1d.). "Ministries of Women," by Ellen F. Humphry (S.P.G., 6d.) also bears witness to the world-wide need.

See how Bishop Montgomery lifts the Vision of the Gospel-Messengers before the girlhood of to-day!

"Do you wish to evangelize? You shall if you are strong enough. You shall enter house after house barred altogether to men; or you shall form one of a party of women who itinerate from village to village, living the life, winning the heart by human sympathy and helpfulness, visiting Christians scattered through a great district, sowing the seed by example, by nobility, by letting the light shine again. All this, not in one Continent, but in any Continent. Behold the whole land is before you."

"The work to which CHRIST has called His Church throughout the world cannot be done by men alone. It cannot be even half done by men alone. The advance of Christendom is stayed till women take their full share. . . . Nor is it merely that we need women for work among women. The Church needs the contribution of women to all work of the noblest sort. . . . For example, when CHRIST'S followers, who are members of a northern race, pass to tropical and semi-tropical lands they are face to face with those to whom manners are everything, who appreciate graciousness, dignity, gentleness, more even than we at home. How can we dispense with women in such a situation? . . . In all work for CHRIST woman's heart and influence is indispensable. . . . CHRIST'S method for converting the world was by influence, not by force."

Mrs. Montgomery's words seem to strike home with deep meaning:

"After the war, what then? Much of the work that women are doing now will come to a natural end. The hospitals and canteens will be closed, men will come back to fill the

places our girls have kept open for them. When the excitement has died down, and reaction sets in, what then? Why, then we mothers must be ready to come forward with new ideas, to provide fresh outlets for our daughters' energies. We must claim this splendid enthusiasm, this spirit of self-sacrifice for the Master's service. We must not fail our daughters in the crisis which is surely coming. We must make them realize that their Church, their Country, the Empire need them, and can no longer do without them."

But before we dare to volunteer, and enlist for Foreign Service, let us first burn into our hearts and souls those generous and chivalrous warnings, just quoted. For indeed they lift before our eyes the vision of womanhood that Asia needs. An ideal, a Vision, not merely of the good and fair, the clever and capable—but of the noble and "Gentlewoman," in the highest Christian sense.

For the mark of both perfect Christian Knight and noble Christian Maiden is always the beautiful union of gentleness and strength. True humility is ever the sign of a strong character and not of a weak one, and is especially needed in those who are to be leaders of others. Our SAVIOUR sets before us, as the secret of all true greatness, the perfection of strength of character combined with meekness and lowliness of heart. And these virtues met in that Maiden, full of grace, on whom the Spirit came, that she might be the Christ-bearer to the nations.

India's men are beginning to seek a higher ideal for India's Womanhood. Let Christian women and girls resolve that they will lift before India that one true vision of womanhood that, 1900 years ago, Asia gave to Europe, and we owe to Asia to-day. Lift the Vision of both the purity and humility, the strength and gentleness, the dignity and lowliness of the Mother of GOD-INCARNATE. A study of Canon Newbolt's book, "The Fruit of the Spirit," would be helpful to us.

For let us remember that the women of India and of other

Eastern lands have great and precious contributions to bring into the corporate life of the One Body, when once they are regenerate and raised from their heathen degradation and ignorance. They, too, have an important part to take in bringing the glory and honour of the nations into the City of GOD. They shall not only walk in the light of it, but contribute to its glory.

For their traditional virtues are humility, docility, and self-effacement; self-sacrifice and devoted mother-love—(at all events, for their sons). Surely these are rays, caught in the darkness, from the one true Light which lighteth every man that cometh into the world, till the god of this world blinds him. The day will come when the Star of Bethlehem shall indeed prove to be the one true Star of India—sought by her wise men and mystics, all down the ages; and found at last. Then, what gifts are these for Gentile Mothers to bring to the Manger-Throne.

In his well-known Work, "The Renaissance in India," the Rev. C. F. Andrews writes, "If there is any country in the East about which it would be safe to prophesy that women will take a leading part in the regeneration of society, it surely is India. There are treasures of devotion still undeveloped and unseen, which, as life becomes less secluded, will be used not merely for domestic but also for the public good. The Indian nature has an instinctive reverence for those gentler qualities which make true womanhood so beautiful."

Let us beware lest the pushing and self-assertive manners of so many modern women ruin their hope of fulfilling the Mission to India. Lack of refinement and Christian grace of character; lack of courtesy and reverence—of consideration and graciousness—should simply debar any would-be Missionary from entering the lands of the East.

It is only and solely in the Spirit of JESUS that womanhood can take her part in the Life-bearing Mission of the Church. There can be no compromise whatever with the Spirit of the

world ; otherwise the work will be marred, and the mission unfulfilled.

For the men and women of India and of other great Asiatic nations regard a sharp temper, indulged at others' expense—irritability, and hasty angry speech—with much the same abhorrence as we regard their want of self-control in matters of morality. If we cannot control ourselves in the temptations that come to us, how can we hope to be of the slightest use in leading them to self-control in theirs ?

For the pride of life demonstrates the world-spirit in one of its ugly forms, equally with the lust of the flesh and the lust of the eyes.

The legend of the Holy Grail bears, on this very point, exact witness to Eternal Principle. The Vision was for the pure heart alone, but that heart must be humble too. Not only the sensual and self-indulgent, but also the proud and self-reliant failed to see the Vision and fulfil the Mission.

For both the great virtues of the Incarnation—Purity and Humility—are necessary for those who would bear the Cup of Healing to the nations. Without these, full Communion with CHRIST is impossible in the Spirit-controlled life of triumphant sacrifice.

Even Percivale—the pure in heart—failed at first to find the Grail, for lack of this very virtue, as the hermit explained.

> " O son, thou hast not true humility,
> The highest virtue, mother of them all ;
> . . . for what is this
> Thou thoughtest of thy prowess and thy sins ?
> Thou hast not lost thyself to save thyself,
> As Galahad."

" For whosoever will be great among you, let him be your minister ; and whosoever will be chief among you, let him be your servant : even as the Son of Man came not to be ministered unto, but to minister, and to give His Life a ransom for many."

Thus the motto of the first Gentleman of the British Empire, under our Gracious Sovereign, is "Ich dien,"—"I serve." And this is the one secret of Empire, and of all true rule and authority.

But, as we shall consider later, how are the future rulers and leaders of our mighty Empire to acquire and grow in these spiritual virtues of unearthly loveliness and power, if, all through their own education and training, they are systematically cut off from the influence of that Holy Spirit who is the only source of purity, grace, and truth, self-sacrifice and loving service?

For the Spirit of JESUS is the "Spirit of Might and Sweetness too"; of both strength and tenderness.

Such were the qualities which were found so remarkably combined in that great servant of the Church and Empire, the late Sir Bartle Frere, the famous Governor of Bombay and of the Cape. As Canon Scott Holland points out, there was in him a delicate humility, a sweet courtesy, a tenderness that was gentle and gracious as a woman's; "and then—behind and through this—there emerged a will like iron, that you could never hope to turn; a courage that knew absolutely no limits, a self-reliance that nothing could break; convictions that stood like steel." The personal humility was as obvious as ever; indeed it was the total absence of self-reference which was at the root of this independence and courage.

Such was the man in whom (as his biographer, John Martineau, states), "were combined in a greater degree than in any British Statesman of his generation, mental power, sagacity, and sympathetic knowledge of men, with a simple, unselfish, and untiring devotion to duty, and who humbly, under GOD'S guidance, used these gifts for the benefit of so vast a number of the countless millions whose lot was cast within the limits or the influence of the British Empire."

Thus also, Sir Andrew Fraser, ex-Lieutenant-Governor of Bengal, crystallizes the experience of over a quarter of a

century in the sentence—" Young men who are destined for work in India must act there on the first principles of Christian gentlemanliness." And Lord Morley has said : " Bad manners, overbearing manners, are disagreeable in all countries : India is the only country where bad and over-bearing manners are a political crime."

These words are quoted from " The Secret of the Raj "—a book that should surely be in the hands of every boy in our public schools to-day—and in the hands of their sisters, too. (By Basil Mathews, 1s. 6d. post free, United Council for Missionary Education.) Here is forcibly brought out the real secret of the power and influence of those great men who turned " the Warring World of Hindustan " into the Indian Empire. For the secret of the Raj (or " Rule ") is shown to lie in Character ; and in just those virtues of humility and truth, self-sacrifice and service, which are the very manifestations of the Christ-spirit. Let us gaze more closely at the Vision of the only true Spirit of Empire, and learn to bear our part in its ministry.

As the author states, " This book is written in the decided conviction that no force of arms can keep our Empire together if we lose fidelity to truth, respect for ' the other man,' reverence for human freedom, and a conception of government that involves simple service of the people governed. These are threads in the invisible bond. The real traitors to the unity of the British Empire are the liar, the bully, and the selfish ' slacker,' Wherever we are hypocrites or tyrants—and we have at times been both—we have weakened the link."

" Silently active in all our government of India—in a world of mirage, of wheels within wheels, of subtlety and illusion, one thing, and one only, stands stark and simple and secure —the given word of a Briton."

" In and behind things in our Empire to-day, making them all and uniting us all, is a living ideal of character for which

we stand, a conception rooted in the absolute and binding nature of the pledged word, and the value of a human personality. This does not mean that we have never been false to these laws. Wherever we find a page in our history that we turn over hastily in shame it is one in which we have gone back from an explicit or implied pledge, or have treated humanity as a thing for sale, as we did when we became the chief slave-traders in the world."

Take another instance of the power of the plighted word. In West Africa the Royal Niger Company (which for a time acted as a representative of the British Government), and in more recent years the British Government itself, have signed 300 treaties with chiefs and kings by which Great Britain is pledged to show respect to the rights and privileges of the people and their rules. It is because the people of West Africa have believed that Great Britain would keep her plighted word that it has been possible to rule half a million square miles, and a vast population of the negro race, without the help of a single regiment of British soldiers.

So also in the great European war. Because Non-Christian races realize that it is the duty of nations, whether Christian or not, to keep their promises, and to defend the weak, they have almost unanimously ranged themselves on the side of the Allies, against the powers that regard solemn treaties as "scraps of paper," and "hack their way through" smaller nations, regardless of their rights. This has been most strikingly exemplified in the case of the Moslems, outside the Turkish Empire. For the first time in the history of the world the great majority of Moslems have refused to side with the Sultan of Turkey—the political head of their religion—and are found fighting against the cause he has unfortunately adopted.

It was Lord Lawrence, in the Punjab, who laid down the dictum which should indeed be the watchword for Christian officers and civilians throughout our Empire: "Christian

things, done in a Christian way, will never alienate the heathen. It is when unchristian things are done in the name of Christianity, or when Christian things are done in an unchristian way, that mischief and danger are occasioned."

And to quote again from the "Secret of the Raj," the quiet service of true greatness that he rendered made the name of "Jan Lárence," as they called him, "more powerful among a thousand villages to win loyalty to the Empire then a whole Army Corps. This is why he was made Viceroy and created Lord Lawrence. He and the hundreds of unknown men like him, who have given that patient splendid service to the simple village people of India, have slowly, quietly, with no swagger or recognition, been the silent weavers of the living tether that binds India to Britain."

And the writer goes on to point out how "the best men working always at their best, however unconsciously, are the founders of any rule that glorifies GOD and uplifts men."

Thus "Clive fought for clean administration free from corruption, Carey slaved to give India great books in her own language, Duff worked to train Indians to read and use these books, and thus to learn to be leaders of the new India Macaulay harnessed the powers of the whole administration to the ideals of Duff."

Let us ever bear in mind the supreme lesson which history and biography hold for Girlhood and Womanhood. Let them mark well what an all-important part was taken, in countless cases, by mother or nurse, sister or wife, in the formation of lofty characters for the fulfilment of great vocations. Let girls of the present day remember how mighty is their influence and example, for good or evil, in helping to form the views of life, direct the aims and ambitions, and help forward the life-work, of those who, under GOD, may hold the future of both Church and Empire in their hands.

Take but a couple of instances from the lives just considered. In the case of Bartle Frere, his biographer tells us that not

only his Mother and his Welsh nurse, Molly Cadwallader, bore their important parts in the formation of his character, but also his eldest sister Mary Anne, being several years older than her brother, had much influence over him in his childhood and boyhood. So, too, when we read of his engagement to Miss Catherine Arthur, we are told how especially well qualified she was by her early training and associations, to share his work, for in her father's home, she had already had a varied experience of life in Van Dieman's Land, in Canada, in England, and in India, and been accustomed to help him in many important ways.

Again, what a tribute is paid in "The Secret of the Raj" to the wife of John Lawrence and her noble influence over "the great administrator, to whom a world looked for help in its utter need, and always found reinforcement, unfailing resource, a strength that was never hard, and a tenderness that was never soft."

We read that "at the moment when the Mutiny telegram reached Lawrence, his face—stabbed with the agonies of neuralgia—was being bathed by his wife, who in tent and bungalow, in peril and in quiet security, had strengthened all his life, and had been the splendid mother of his boys and girls. Through all this tense mutiny time, the most terrible time of strain that he ever endured, Lawrence was steadied and sustained, as he had been all through his life, by the support of his wife. Through her his tremendous strength, which might have turned to hardness, became the perfect strength of knighthood.

"And the chivalry of John Lawrence was not towards the women of his own rank and race only. When his gallant hill-men and the Guides marched east to Delhi, Lawrence, with the burden of India upon him, wrote a letter to the regiment, knowing as he did that these men were anxious as to the safety of their wives whom they had left behind in mutinous Murdan.

"'I hope,' he wrote, 'this will find you all safe, and that you will not be too late for the fight at Delhi. I send you a list of the ladies of your regiment who have arrived at this place from Murdan. They are all safe, under my protection, in my compound.'

"That picture of the worn, racked ruler of the Punjab, caring for the brown wives of his brave Guides, may stand with any story of the old Knights-errant of the Table Round. Lawrence had saved the Indian Empire by his exertions; he helped to build our larger Empire by his example," even that Empire in the hearts and souls of men, of which JESUS CHRIST our LORD is King.

Or again, take a copy of "The Doctor Bishop," one of a set of "Little Biographies" (published by Messrs. Wells Gardner, Darton and Co.) which, although only costing 2d. each, give us delightful introductions to a number of our greatest Church-builders. See how the wife of Francis M'Dougall literally enabled her husband to fulfil the purpose of his life as both first Bishop of Sarawak and a missionary doctor too. She never thought of herself, nor of worldly advantage and ease, but deliberately set herself to help him to fulfil his great vocation in Borneo, when he responded to the appeal of that gallant young officer, James Brooke, who had gone out in his yacht in search of adventure, and had eventually found a kingdom. For Brooke had accepted the Raj of Sarawak, and cleared those far-away seas of the most bloodthirsty pirates that ever were a terror to a country. Then he returned to England, in search of men to help him strengthen his rule; and as he was a statesman and believed that in every kingdom the Church is the Soul of the State, he was determined, if he could, to find a missionary of the right sort for Sarawak. And he turned to the English Church for help because he "believed her to be the most free, as he trusted she would be the most loving of Communions."

Francis M'Dougall longed to respond, but he felt that the

climate of Borneo was so dangerous, and everything there in so unsettled a state, that he was bound to consider first the welfare of his wife and child, and also his London work. It was then that his wife decided the whole matter, and arranged that they should both go to Sarawak. She was very pretty and accomplished, a good horsewoman, a clever musician. very popular in society, and a painter of some talent. She loved London, and—candidly speaking—was not at all attracted by the pirates. But her most unselfish nature, and her love for her husband, enabled her to see the vision of his great vocation, and to help him fulfil his mission. Thus began their splendid work in Borneo, and, literally, the first Medical Mission of the Church of England, in their little Hospital at Kuching, through a woman's self-sacrifice.

We have now gazed at the wondrous Mission of Womanhood in both the Christian and the Eastern Home. In her own home—inspiring, arming, and sustaining brother, husband or son for the world-wide Mission of sacrifice and service ; or herself bearing the Christ-Life in the homes of the East, for the regeneration of the world.

CHAPTER IX

THE MISSION TO THE MOSLEM HOME

" What is this psalm from pitiable places
Glad where the messengers of peace have trod ?
Whose are these beautiful and holy faces
Lit with their loving and aflame with God ?

" Ay unto these distributeth the Giver
Sorrow and sanctity, and loves them well,
Grants them a power and passion to deliver
Hearts from the prison-house and souls from hell."

(FREDERIC W. H. MYERS, " S. Paul.")

THE Vision must be lifted by Christian Womanhood in the Moslem Home—the Vision of Purity and Love ; of the Incarnation and of the Atonement—for the healing of the nations, for the life of the world.

The sons and daughters of Islam must find the Grail—the Cup of Fellowship in the regenerate, sacrificed, risen life. They too must enter into the freedom of the spirit-controlled life, signed with the sign of the Holy Cross.

Again we are startled with a sense of hopeless impossibility. Yet, the Mission of the Life-Bearer is to convey life and healing to all nations ; that the Spirit of JESUS may be incarnate in the human race ; that all may be incorporate in the one mystical Body. And in the lands of the harem and the Zenana—of purdah and the veil—there it is, that—above all other parts of the world—Woman's Son, Redeemer, and GOD claims her reverent Life-bearing Ministry ; her eager adoring witness to her Incarnate, crucified, risen LORD.

See now this Vision of awful menace and solemn warning ! The Crescent of the false prophet is lifted over 222 millions

of the human race, contending for the rule of the nations against the Cross of CHRIST. That scimitar-like Crescent fitly symbolizes the world-spirit, which gained adherents to its faith at the point of the sword ; the faith that appeals to the worldly and sensual, through its impure mixture of religiousness and immorality. The lust of the world contends with the Love of GOD.

It is the religion that, while it vehemently proclaims its faith in One GOD, believes in Him as neither morally holy, nor as the LORD of Love and pity ; and pours contempt upon the very thought of the Atoning Sacrifice of the Divine Sufferer. It is animated by the Spirit of Antichrist. It sets up the kingdom of the beast, strong and powerful ; for the old, old promise of the tempter is, "All these things will I give thee, if thou wilt fall down and worship me." All shall be thine, all the kingdoms of the world, and the glory of them, if thou wilt sell thy soul to false principle—to the lust of the flesh, to the lust of the eyes, and the pride of life.

Let us gaze and see how nothing but the Spirit of CHRIST is of any avail in contending with this mighty world-force. It cannot be overcome by carnal weapons, such as established its own dominion. Only and solely through the very Spirit of JESUS, and the Life-giving principle of the Incarnation, can the miracle of healing be worked for the millions under the Crescent. For this stupendous mission the ministries of women are needed, equally with those of men, in the Church of JESUS CHRIST.

Take that most striking book, " The Reproach of Islam " (W. H. T. Gairdner, C.M.S. and S.P.G., 2s.), to the inspiration of which the present writer is most deeply indebted for very much of what follows. Let more and more Christian women and girls realize what it means to over 100 millions of their sisters to be under the sign of the Crescent instead of the Sign of the Cross. Ruled by the Spirit of Islam instead of the Spirit of JESUS.

See Mohammed, the False prophet, arise—of all religious founders, the only one who is later in time than the CHRIST of GOD—the only one who deliberately defied Him—utterly denying His claims.

More than five hundred years before the Incarnation, Zoroaster, Confucius, Gautama, Laotze, sought the Light of Truth, and founded their religions.

Through the ages before the Epiphany of our LORD, countless religious leaders arose, combining in their teaching, in varying degrees, truth and falsehood, good and evil, mixed with idolatrous worship, or corrupt practices. Countless sacred books were written before the Gospel; countless shrines and temples built for every form of worship. But these could have nothing to say, either right or wrong, of the world's Redeemer, or of the perfect Law, and healing Touch, of the Word made Flesh. Purity, Grace, and Truth had not yet been restored to a fallen world by JESUS CHRIST. GOD was not yet manifest in the Flesh, neither in His sacred Human nature, nor in His Mystical Body, the Church. Not yet was the Grace of His Incarnation bearing Life to the world, for the Regeneration of the nations.

Nor was the Spirit-controlled life of personal Purity through the saving discipline of the holy Cross yet made possible for those corrupt nations, which had fallen to such appalling depths of evil, through resisting the primeval law of their nature, written in their hearts and consciences.

But quite otherwise was it with the World-Mission of the false prophet. Arising six hundred years after GOD'S Incarnation, he deliberately opposed its grace, and vehemently denied its truth. The very root principles of the Regenerate life were defiantly crushed beneath his heel—purity and love, humility and pity, self-sacrifice and self-control.

What had the Church of CHRIST to oppose to this? To her shame be it said, the Church of the seventh century had ceased to be animated by the Spirit of JESUS, and therefore

throughout great regions of the earth whole branches of the Church crashed to their ruin. Her vast organization of 600 Bishoprics in Northern Africa had lost the life-bearing Spirit of Love and missionary-hearted zeal. Amongst the teeming multitudes of the Berber tribes around her, she had not fulfilled her functions of spiritual Motherhood. The spirit of disunion had divorced the Byzantine Churches of the East from their LORD and they were frittering away their very life in interminable wranglings, whilst real faith waxed cold, and love languished, amongst clergy, rulers, and laity alike. The love of Christian for Christian had been replaced by a burning hatred of sect for sect, so that when the Moslem appeared, the one would openly exult when the other was smitten. The Bride of CHRIST had been untrue to her LORD. She was herself animated by the spirit of the world instead of by the HOLY GHOST—the only Bond of Love and Life-bearing Union with GOD. Having a name that she lived, she was dead. She had nothing but carnal weapons to oppose to the awful force that bore down upon her. Therefore, throughout vast regions, the Church was swept from the face of the earth unto this very day.

See, then, the awful vision of the Churches of North Africa, of Syria, and Asia Minor, going down before the sword of Islam. See the candlesticks of the seven Churches in Asia indeed removed out of their place, except that of faithful Smyrna. Gaze at the Crescent, literally supplanting the Cross above numbers of Christian basilicas and temples ; as even to-day it glitters over the Church of S. John the Baptist at Damascus, and the glorious Cathedral of San Sofia at Constantinople. Watch the Moslem bowing down where once the Christian knelt, and there denying vehemently the claims of JESUS CHRIST.

Hear the Korân, the book of the false prophet—the only one of all the sacred books of the world's religions that claims to supersede and deny the Everlasting Gospel. Hear that

book repudiate the good tidings of great joy which were to be to all people.

Then turn and see what this false Spirit of Islam did for Womanhood and the Home, for marriage and morality when it defiantly bound again in perpetual decree, and in the very name of religion, those same immoral chains of servitude, degradation, and lust from which Woman's Redeemer had come to set her free. Hear the Korân ruthlessly cast aside that pure and life-long union, and those noble God-given rights of wife and mother, which the Incarnate LORD of Life and Love had ordained to be restored to the Life-bearers of humanity. Islam, claiming to be the world-religion, and to supersede the Christian Faith, sanctioned in its "sacred book" the age-long sensual customs of the Non-Christian East. Also, by explicitly commanding seclusion and the veil, the Korân bound womanhood to a closer captivity and a deeper ignorance than before

Up to the time of Mohammed, the Arabian woman enjoyed a great deal of social freedom, and her relationship with the other sex was healthier and franker than it has ever been since.

Before Christian womanhood can in any sense fulfil her mission of life-bearing grace to her Moslem sisters of the Harem, to the countless divorced wives of Islam, and the piteous hosts of slave-women, let her realize, once for all, what CHRIST did for her and for manhood too, when—sternly rebuking hardness of heart—He pointed men back to the Eternal principles of Lite and Love, of mutual self-sacrifice, and the indissolubility of marriage. The words of Incarnate GOD ring out, down the centuries, "Have ye not read that He Which made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore GOD hath joined together, let not man put asunder."

For the world-spirit of selfishness, lust, and carnal indulgence had established an impure and corrupt system, entirely contrary to the primeval Law of our being, which is the Law of Love's Eternal Unity (Genesis i. 26–29). GOD's great scheme of Love and Life had been spoiled and ruined, for untold havoc had been wrought by sensuality, polygamy, and divorce, and the setting up of a double standard of morality for men and women.

Therefore CHRIST restated the fundamental truth that "from the beginning it was not so," and took mankind back to the essential principles of their creation. "GOD said, Let Us make man in Our Image, after Our Likeness. . . . So GOD created man in His Own Image, in the Image of GOD created He him, male and female created He them. And GOD blessed them, and GOD said unto them, Be fruitful, and multiply, and replenish the earth." "The LORD GOD formed Man of the dust of the ground, and breathed into his nostrils the Breath of Life; and man became a living Soul." "And the LORD GOD said, It is not good for the man that he should be alone; I will make him an help meet for him." He must be like GOD, with an object for his love, even his dearly beloved one, taken out of himself, from nearest his heart, to love, and be loved, for ever, in equality of Life and Love.

For in the Unity of the Godhead there is the sacred Society of Persons eternally united in One Spirit of Love, the Breath of Life, the HOLY GHOST.

For GOD *is* Love, and in the Blessed Trinity the Lover and the Dearly-Beloved are joined in the Eternal Union of the Spirit of Living Love, proceeding from Both. And this Holy Spirit of Love and Life is the one eternal principle of Persons living at one and transmitting Life for GOD. For Love is the fulfilling of the Law of our being; which is Unity of Persons in one Will, and Word, and Work.

Therefore this Spirit of Eternal Love is the only Bond of living Union for the family, the nation, the Empire, the

Church ; even Love that expresses itself in mutual sacrifice and service, and in life-bearing enthusiasm.

To live for self spoils the likeness to the Divine Life, and breeds Hate instead of Love ; War instead of peace ; Hell instead of Heaven. Disunion transgresses the Law of our being, whether it unties the bond of Union in an Empire through race-hatred, or in a nation through party spirit, class antagonism, and misunderstanding between employers and employed ; in a family through bitterness and divorce, or in a life through the separation of the bodily nature from the sanctifying control of the spiritual and higher nature.

Love, and Love only, fulfils the Law of our being in At-one-ment, even the Life-bearing Union of mutual sacrifice and service.

Thus there can be no true Union, no co-hesion, no At-one-ment where it is sought to join together two persons or two parties—or nations and races in one empire—without inviting the Spirit of Divine Love to weld the fellowship, and unify and purify the allied hearts in this eternal Bond of Unity.

Only the HOLY GHOST—the Spirit of CHRIST—can do this. The world-Spirit can but breed divorce and strife, lust and selfishness, greed and aggression.

But Love is stronger than the world-Spirit, for Love is the law of the universal dominion of the Son of David, Whose Kingdom shall have no end. Love must conquer and reign triumphant.

The realization of this fact was strongly brought home to the writer by a Jewess, spiritually-minded and devout, who has married a Christian, and studies the New Testament earnestly, while their children are being brought up in the Faith of CHRIST. She had stated that she believed absolutely that " GOD *is* Love," and it was then pointed out to her that this great truth literally necessitated and proved that there must be a plurality of Persons in the Unity of the God-Head. For, inasmuch as there was an Eternity, without

beginning, in the vast For Ever that preceded all Creation—a GOD Who was ONE ONLY PERSON would have had no being whatever, except Himself, to love or be loved by from everlasting. Through that vast Eternity, how could He then have been Love itself? For self-love is *not* Love.

The Jewish Mother exclaimed eagerly, "Oh! I see; I do see. I do like that. Go on; go on!"

The great doctrine was then emphasized of the Eternal Love of the Father for His Dearly Beloved Son, one with Himself from everlasting, through the Spirit of Love—even that Spirit of Jehovah, promised to His people all through the Old Testament, and outpoured in the New.

"Yes," she said with deep reverence, "since the War began it has seemed to me so wonderful how the Spirit of the Lowly Nazarene is shining forth. That beautiful Spirit of meekness and lowliness and yet of such tremendous strength and power, so that there is nothing stronger. That Spirit will conquer."

Awe-inspiring it is to see what infinitely far-reaching results will follow, either for good or for evil, as the natural consequence of acting either in accordance with the Law of our being or contrary thereto. GOD'S great moral Laws of the Universe work out their natural results with the same unerring precision as His physical Laws of Creation. These natural laws in the spiritual world cannot be broken without sure and certain disaster, which nothing but the intervention of grace can repair.

Take but one typical example out of the age-long history of human experience. Startling in its significance is the fact that Abraham is both the forefather of the Incarnate SON of GOD, and also of Mohammed; of CHRIST and of Antichrist; of the SAVIOUR of the World, and of the false prophet.

By obedience to the Divine Law of his being, and through faith in GOD'S promises, Abraham, by his lawful wife, the free-woman, is the forefather of both the ancient Jewish and the Christian Faiths, and of pure free Womanhood and Motherhood, restored by CHRIST, the promised Seed. For

Isaac, Sarah's son, was born of the indissoluble marriage-union, welded by the Holy Spirit of love, in the bond of mutual responsibility, service and self-sacrifice.

But by acting on the false principle of the world-spirit, and doubting GOD'S word and power, Abraham, by Hagar, the poor bondwoman, is, through Ishmael, the forefather of Mohammed, that fierce Arab of the desert, who reinstated and perpetuated, under Islam, for countless millions of women, the debased and degraded motherhood of the bondwoman. For worldly motives, lust, and selfishness all transgress the law of our being.

Those who lift the Vision of Life and Love early before GOD'S children, know well that He has naturally endowed them with such purity of perception, and of spiritual insight, that, if duly trained and cherished, it will readily give them power to grasp that strongest weapon for the great Crusade—the Sword of the Spirit, which is the Word of GOD. For of multitudes of *young* hearts, our Lord's words are true as ever: "Their angels do always behold the Face of My FATHER which is in Heaven." But we have seen how pitifully often, before ever it is shown the true Light of Life, this priceless gift of Vision is forfeited and blinded by the cheap novel, the problem play, and the immoral suggestiveness of many a picture palace.

When the eyes of mere children and girls cease to look purely at life, the nation has risked its very soul. In the girlhood of the race lies the nation's highest hope. Like Joan of Arc of old, it is they who must see the Vision of their country's need and go forth as Champions of Life, and Honour and Freedom.

But burn it early into their hearts and souls that only through the Spirit of JESUS, and by His Grace and Truth, can they have any power at all against that unclean spirit of the world, that vaunts itself equally amidst the iniquities of the social evil of godless western civilization, as under the shelter and sanction of the sensual religions of the East.

Satan will never cast out Satan. The world-spirit will never overcome itself. Facilities for divorce, or for sinful indulgence, or for reducing marriage to a merely temporary contract, or for shirking all its sacred responsibilities, can but drag to their deeper ruin manhood and womanhood—the home, the nation, and the Empire. There is more urgent need than ever to preserve our girlhood of every rank from feeding their minds on such poison as this.

Point them back to the eternal principles set forth from beginning to end of the marriage service, summing up their Creator's Ideal of Life and Love, as restored in CHRIST, and including the full teaching of Eph. V. 22–33, of the Mystical Life-giving Union that is between CHRIST and His Church. Lift indeed the Vision of the Grail before both Manhood and Womanhood, till all the World be healed. For it is the Vision of the Life Himself Incarnate ; and of the Cup of Fellowship in His Life-giving Suffering and Sacrifice. It is the vision of the Spirit-controlled life of the new Birth ; human life, in every part, signed with the sign of the Holy Cross and re-united in the Holy Spirit, the Eternal Bond of Love. It is the Love of GOD-INCARNATE overcoming the lust of the world. In fulfilling the Mission in the Christian, the heathen or the Moslem Home, womanhood's only asset is this Spirit of JESUS, the Life-bearing Spirit, and if she forfeits this she too will crash before the world-spirit, even as the Churches of Africa and Asia fell before the sword of Islam. If instead of being CHRIST'S faithful witness in the Cause of Purity, Grace, and Truth she denies and betrays her own Deliverer, and flouts the very laws and ideals of Woman's Divine SON and SAVIOUR she has no power whatever of life or healing either for the nation, or Empire, or the great world beyond.

Yet how often a sensual world altogether divides from the Ideal of Marriage the Holy Spirit of purity, love, and motherly yearning. Before the young and the fair is lifted only the vision of worldly advantage, riches, and property, title and

position. Thus an innocent girl may be practically sold to a dissolute man, well known to have sown his wild oats, or to be a fast and selfish drunkard, glutton, or gambler. Is it to be wondered at if a terrible awakening comes to the poor girl-bride, who was thus sacrificed to the spirit of the world and denied her rightful heritage in the spirit of Love and Life? A godless world then establishes Divorce Courts, to set the corrupt man legally free to ruin a fresh victim, instead of strengthening the laws of judicial separation in defence and support of the injured mother and diseased children.

Before the daughters of CHRIST'S Church to-day there is indeed a great campaign in the cause of their Redeemer, the King of Purity and Love. They must now be early trained in their Master's service to bear their dauntless witness unto Him. For it is a grievous sign of the times that many women are to be found in every rank of society definitely, and deliberately, fighting in the cause of the world-spirit, against the Spirit of CHRIST to Whom Alone they owe their all. Serious indeed is the outlook for the rising generation when their very mothers countenance and support godless societies, under specious names, and circulate literature, directly striking at the Divine teaching of the indissolubility of Marriage, and aiming at a terrible increase of facilities for divorce, instead of at its total abolition. To counteract these evil influences, admirable literature is issued by the English Church Union, 31, Russell Square, W.C., and by the Mothers' Union, Church House, Westminster, which will supply all the necessary equipment for the conflict before us, in Defence of the Marriage Laws, and of personal purity and self-control. For this literature makes its fearless appeal to every word which proceedeth out of the Mouth of GOD-INCARNATE and to the authority of the written Word.

With these thoughts in our minds, turn and see the Scimitar-Crescent glitter over the homes of 222 millions of the human race; standing where it ought not. See—ruled by the

Korân—sixty-two millions in India ; nearly sixty millions in Africa ; multitudes more in the Russian Empire, in Arabia, Persia, Central Asia, Turkey, etc. ; twenty millions in China, and thirty-one millions in Malaysia. All these human souls under the rule of that faith that alone claims to be the world-religion in opposition to the Everlasting Gospel ; usurping the place of that Gospel which was to have been preached to every nation, and kindred, and tongue, and people.

If we gaze at this appalling triumph of the world-spirit over the homes of earth, it cannot fail but that awful facts will stand forth ; the extremest wrongs must be mentioned. Be it so. When girlhood and womanhood in the west tamper with and disobey the Laws of the LORD of Life and Love—when the social evil of western civilization defies the Cross of CHRIST —let them pause and see the depths of ruin to which the world-spirit must lead. Let western womanhood stop and think before she altogether drives the Christ-Spirit out of the once Christian Home, and substitutes the lust and licence of the world for the fellowship of the HOLY GHOST, the Bond of Love and Unity.

When vast areas of Christendom were swept beneath the Sword of Islam, there were crushed under the Crescent's rule the sanctity of home, and the glory, dignity and lifelong rights of wife and mother. For close on 1300 years countless millions of Moslem women have been subjected to degradation in family life through polygamy, slave concubinage, and unlimited divorce. A man may have four wives at once, and he may divorce as many wives as he chooses without cause, save his own disappointment or whim. Few indeed are the marriages, even in civilized Egypt, that do not end in divorce. There are rich men in Egypt who in the course of ten years have married as many as twenty, thirty, or even more wives. Practically the only restrictions a man has are those caused by the limitations of his income. The poorer he is, the less a man can afford the expenses of either polygamy

or divorce (for the law does at least require him to give money to a wife whom he divorces). Very real and very terrible are the woes that follow from the ordinance of the Korân, and the directions of the false prophet in these respects,—woes that actually have the sanction of Islam's "sacred law." Divided families, favouritism, heart-burnings, jealousies, separation from children, despair, cruel injustices, ruination to the character of man, to the life of the woman—such are the bitter fruits of the tree, planted by Mohammed, in the name of Allah. But if the position of the wife is that of a mere chattel in the hands of her husband, how infinitely worse is the position of the slave woman, under the Korân. In great parts of the Moslem world, slave-concubinage is still common enough; in the Ottoman Empire, in Arabia, Africa, etc. etc. We are told on good authority: "The condition of the female slave in the East is indeed deplorable. She is at the entire mercy of her master, who can do what he pleases with her and her companions—for the Moslem is not restricted in the number of his concubines, as he is in that of his wives."

Of this terrible slavery in Africa, Bishop Steere wrote in 1880—but his words still apply: "A man may go to the houses where women are kept for sale . . . buy as many as he likes, and need not keep one of them an hour longer than he pleases. . . . These women have no choice or hope of escape. They have been taken as young girls, not unfrequently taken by force out of a Christian home, and whipped and starved into learning their lesson. . . . They may at any time be maimed for life, or tortured to death, and no one will take any notice, or so much as ask, why. . . . This is the kind of slavery which English officials are recommended not to interfere with." Missionaries in Central Africa, etc., will tell us the same to-day. Grave warnings are sent from South Africa as to the real danger that exists there for white girls and children (whether English or Dutch) of being trapped and "converted" by Mohammedans.

When we turn to India, we must of course admit that there are certain good features of Purdah life amongst the Indian Moslem ladies, which must not be overlooked. Its very concentration on the home is good in one direction. But however this may be, the present seclusion of Indian women is neither natural, nor healthy. Life becomes stunted, and the superstition, ignorance, and narrowness, which often pervade it, are almost inconceivable.

Seclusion and the veil are explicitly commanded in the Korân itself; yet the occasion of the fatal texts, which have fixed the fates of so many millions of women since, was nothing more than the annoyance of the prophet when his domestic privacy had been slightly disturbed. As for the wife herself, she more than acquiesces in the secluded life assigned to her. The strictness of her imprisonment indeed is taken by her as the measure of her husband's love and jealous care. Man forces on himself—and on her—just the view of woman least calculated to raise her in his eyes, and she, finding herself so regarded, acquiesces in his judgment.

Amongst all the poorer classes of Moslem women, the rule of seclusion cannot be nearly so strictly practised as amongst the richer classes. Otherwise, in the homes of the poor, the necessary business and work of life could not be carried on.

But the whole tendency of polygamy, slave concubinage, and unlimited divorce is to create an unhealthy and suspicious atmosphere, which necessitates the seclusion of the supposed creators of it. Such is the spirit of the home, under the rules and regulations of the Korân—the book that claimed to supersede the Holy Gospels, defied the Incarnate GOD, and the restoration of the indissoluble Union in the Holy Spirit of Love, which is the primeval law of our being.

And the man who wrote this Korân and set himself against the All-Holy CHRIST, ever formed and adapted its regulations and ordinances to suit his own personal desire and convenience.

What of Zainab, whom Alî divorced that she might wed

Mohammed? What of Rihâna, the beautiful Jewess, taken to Mohammed's tent on the very night of the slaughter, she with face yet wet for a husband massacred in cold blood, he with soul newly stained by the blood of that husband? And yet this Mohammed is the man who stands forth to the Moslem world as the ultimate ideal of humanity, and such matters as these are dignified as the signs of Allah's special favour to his prophet.

Oh, All-Holy, All-glorious CHRIST, Perfect GOD and Perfect Man, will Christian women in their millions never arise, with burning zeal, to vindicate Thy righteous Claim to be the Light, the Life, the Lord of all the World? Will they never go forth in thousands to bear, with eager enthusiasm, the Christ-Life in heathen and Moslem homes for the healing of the nations? Thou hast shown to us the Vision of Thy Holy Incarnation, lifted in Thy Virgin Mother's Arms. Thou hast bidden us take our part in the Life-bearing Mission of Thy Mystical Body the Church. We pray Thee so to fill us with Thy Life-giving Spirit that the sons and daughters of Islam may be won to Thee, in the Baptism of Regeneration; that so Thy Spirit may be clothed again in the lives of millions who confess Thy Name—taking flesh in the Life of Thy Church. So may Purity, Grace and Truth come again to Asia in the mystery of the Incarnation—GOD manifest in the Flesh, Incarnate Light, and Life, and Love, in the fellowship of the HOLY GHOST.

Hear the striking evidence of the women delegates at the Cairo Conference of 1906 in the following appeal:

"We feel that an outcry against the cruelty and injustice of men is not the way to meet these evils. There is no remedy but to bring the women to the LORD JESUS. The number of Moslem women is so vast—not less than one hundred million—that any adequate effort to meet the need must be on a scale far wider than has ever yet been attempted. . . . Each part of the women's work being already carried on

needs to be widely extended—trained and consecrated women doctors, trained and consecrated women teachers, groups of women workers in the villages, an army of those with love in their hearts to seek and save the lost."

That is indeed true, but the men must be raised also, and are so-called Christian races going the right way to produce a mighty army of trained and consecrated men and women, burning with the fire of the HOLY GHOST, to raise both the sons and daughters of Islam to the equal standard of Christian purity, morality and self-sacrifice? Is it not appallingly true that the exact reverse is more often the case?—that, in Egypt and other Moslem lands, men of Christian races degrade themselves to even lower depths of sensuality and vice than Moslems would tolerate?

So, too, is it not the general tendency of materialistic civilization to debase marriage itself to the Moslem level? We read in "The Reproach of Islam," that unlimited facilities for divorce in Moslem lands have literally created that permanently strained and unhealthy feeling which necessitates the seclusion of the harem; for "any man can look upon any married woman (relatives excepted) as within his reach by marriage; and every married woman can feel . . . that she may become the lawful wife of any other man who can persuade her husband to pronounce a divorce!" Do not the words seem hideously applicable to some sections of society both in Europe and America? What have the Western devotees of such a system to offer to the sensual East?

Yet this is the very poison which is literally being poured into thousands of Christian children's souls by modern materialism, and by picture-palaces and their advertisement-posters, suggestive of the lust and sensuality, the strife and jealousy, the intrigue and debauchery which alike permeate the worldly home, the divorce court, and the harem. What possible use can European or American children be for the world's regeneration if German Kultur, American corruption

and " poisonous honey stol'n from France " are allowed to do their devil's work in their rearing ? Is it to be wondered at if young hearts, thus defiled, go forth to corrupt the earth, and to assist in the degeneration and actual destruction of the race, whether in our great cities at home, or at naval stations and foreign ports, in our colonial Empire, or our military cantonments ?

An equal standard of morality will never be found by seeking to legalize adultery for the poor as well as for the rich, through increasing instead of abolishing facilities for divorce, nor yet through the brutal cruelty that suggests that insanity, or any other severe affliction, can loose the sacred vow to love and to cherish in sickness and in health, whatever the self-denial and self-sacrifice involved. The young, however, must be early trained to realize that serious disease, whether mental or physical, inherited or otherwise, must be reverently regarded as GOD'S clear sign that He has called His son or daughter to serve Him in the single life, and debarred them from matrimony and parenthood ; for a tainted existence must not be knowingly handed on to posterity. Only the Spirit of JESUS and the rule of His holy Cross can regenerate both West and East.

The unutterable cruelties which Mohammed allowed his followers to inflict on conquered nations in the taking of slaves have indeed lasted to this day, and are countenanced by the Korân. The untold suffering, shame and dishonour inflicted on mothers, wives, and daughters—the imprisonment of the women of the conquered race in the Moslem harems—all this horror has been repeated to-day in the unspeakable atrocities among the Armenian and Assyrian Christians, in Western Asia.

Lord Bryce's introduction to the booklet on these terrible massacres tells us, " There has been unparalleled destruction of the Armenians, estimated at the figure of 800,000 all over the country, from the frontiers of Persia to the Sea of Marmora. When the Armenian population was driven from its homes

many of the women were not killed but reserved for a more humiliating fate. They were mostly seized by Turkish officers, or civilian officials, and consigned to their harems. Others were sold in the market, but only to a Moslem purchaser, for they were to be made Moslems by force." "The boys and girls were also very largely sold into slavery, at prices sometimes of only ten to twelve shillings."

We have indeed seen in appalling vividness the horrors to which the world-spirit of lust and pride leads men and nations, whether under the fanaticism of Islam and the false prophet, or through the godless insolence of Prussian war lords, who act on the same false principles. Whether in false prophet or false ruler it is the same spirit of Antichrist which seeks to set up the kingdom of the beast, and to trample down purity and love, pity and truth. Those who worship Allah and those who honour Odin are indeed brothers of the same family. They are alike animated by the same lust of aggression and sensuality, cruelty and lies.

For this mystery of iniquity is nothing less than the terrible counterpart of the Regeneration-principle of the Christ-Spirit. For the foul spirit of the evil one literally takes flesh in those who are animated by the false principles of the wicked world, and are born of her and of their father the devil into the kingdom of the beast. Thus is the degeneration of mankind accomplished, and the Spirit of GOD driven from the human race, wherever lust banishes love from mankind.

We cannot be too grateful to the Editor of the Quarterly Intercession Paper, for quoting these facts and calling the attention of at least 100,000 intercessors to the unutterable sufferings, and most extreme wrongs inflicted upon our Armenian and Assyrian sisters in CHRIST. He has enlisted the prayers of multitudes on their behalf. May they not only pray, but also support in every possible way The Assyrian Christians' Relief Fund, Church House, Westminster, and, The Armenian Refugees (Lord Mayor's) Fund, 96 Victoria

Street, S.W. The women of Christendom, under the shelter of the holy cross, owe it indeed to their Christian sisters to rescue them from the abominable slavery of the Crescent.

Gaze again. See Africa—another Vision of the World's great need. See 170 millions of the human race in that vast continent, where the Church of CHRIST is striving to fulfil her Life-bearing Mission, amidst the mighty strongholds of heathen darkness and Moslem might. Between Christian Missionary, and Moslem preacher and trader, an unequal race is going on for the possession of untold multitudes of heathen tribes. In all Africa it is believed that there are nearly sixty million Mohammedans—nearly one-third of the total population—and, beyond question, their rate of increase is greater than that of any other faith.

But let the daughters of Britain realize, as they gaze at Africa, that it is indeed for them another Vision of Empire. This should mean, in the highest sense, another Mission of Responsibility, Duty, Sympathy, and Self-Sacrifice.

For, of those 170 millions, almost fifty millions are under the British flag—the flag that bears the Cross of CHRIST. Our immense African possessions are literally yet another Empire within an Empire. Another trust from GOD. Another Call to service and burden-bearing in the Spirit of Love and Sacrifice.

This vast debt of Imperial responsibility is surely laid upon us in the Union of South Africa and in Rhodesia; in East and Central Africa; and amongst twenty millions of our fellow-subjects in Nigeria and on the West Coast; besides that which results from our occupation of Egypt and the Soudan. And whatever may be the final international settlement after the Great War, the fact remains that, at the present moment, immense German territories in Africa have been brought under the British Flag, and still further add to our grave responsibility.

In the working out of the Divine Purposes for humanity there must indeed be the deepest significance in such a Call

to service as this, which should surely be brought home to the hearts and souls of the rising generation.

Schools not already in touch with Lord Meath's "Empire Movement" would do well to secure its excellent publications from the Secretary, Empire Movement, 83 Lancaster Gate, W. In the teaching of the Empire Catechism, songs and hymns, etc., and in the religious and patriotic observance of Empire Day, parents and teachers can surely take their part in this admirable endeavour to "teach all, and especially the young, the sacredness of the Trust committed to them; and to inspire them with determination to do their duty."

The following pamphlets will be found helpful in emphasizing our spiritual responsibility: "The Call of Empire," by Canon Scott Holland (S.P.G., 1d.). "The Call of the Kingdom," by the Rev. W. Temple (S.P.C.K., 2d.). Also, "Is it worth while?" by Dora S. Yarnton Mills (U.M.C.A., 1s.)·

But to the daughters of the Church there comes a special Call to-day from the dark Continent. The Crescent is contending with the Cross for Africa. Every Moslem wherever he goes burns to spread his faith. Certainly as we have seen he has every worldly inducement to do so. What does this mean to the millions of Africa's womanhood? Will their Christian sisters sit at ease, and allow them, in their multitudes, to be brought under the Crescent, in the bondage and degradation of Islam? They are ready, yes, waiting to be brought under the shadow of the Holy Cross, and raised into the glorious liberty wherewith CHRIST has made us free.

Africa, under the white man's rule, became first, the victim of slavery for some three centuries; next, the victim of our disgraceful drink-traffic, still thrust upon native races to their ruin, for the sake of money-making and revenue. Now, through our slackness and indifference, shall we hand over multitudes of these Kaffir and negro tribes to the faith of Islam, and their women to the harem?

For remember, it is a far easier task to convert the African

races now from their heathen blindness and superstition than it will be if once the grip of Islam seizes them. At the present time, numbers of them are open to Christian teaching ; asking for it ; craving our help. But under Moslem influence and instruction the native feels he has risen in status. Yet, he finds very easy and attractive the life of sensuality and self-indulgence that his new faith allows. Why should he wish to seek the discipline of the Holy Cross when he is so well satisfied with a loose moral code, combined with the certainty of Paradise, if only he observes certain forms and regulations, and—by any means in his power—wins " converts " to Islam ?

But remember one point here. To our infinite shame be it said that there is one virtue, at all events, that the Moslem instils into the native tribes, and that is strict sobriety. Meanwhile British traders and the British revenue draw large sums of money from that unscrupulous liquor traffic amongst native races to which allusion has already been made. From the white man, the negro has literally acquired the sin of drunkenness and the horrors that follow in its train. (Study the evidence given by the United Committee for the Prevention of the Demoralization of Native Races by the Liquor Traffic, 178 Palace Chambers, 9 Bridge Street, Westminster, S.W.).

For instance, the Comptroller of Customs in his Ninth Annual Report of the Revenue of the Colony of Sierra Leone calmly remarks that the position held by Alcoholic Liquor as a contributor to revenue is " forcibly illustrated " by his statistics. This is indeed true enough to warrant inspection, when his figures on spirits alone are £162,000 out of a total of £299,000, and show an increase in a year of £40,000 on liquor out of a total increase of £59,000. Already half our revenue from a colony which we call " transformed " comes from liquor traffic, and this has increased in a year twice as much as the revenue from all the other imports put together. We even betray the Mohammedans, because they cannot keep the liquor

out of North Nigeria so long as we let it into South Nigeria. Such is our "Christian" influence there.

And what shall we say of the position of Womanhood in the heathen races of Africa, in the Bantu tribes of Kaffirs and Zulus, and their unutterable need of purifying and sanctifying grace? In the January number of "The East and the West," 1916, the following words of Mr. Plant are quoted: "Whilst polygamy remains, it is sheer nonsense to hope for better morals, healthier or more industrious living, for pride in improved home surroundings, or for the development of individual respect. . . . The stern fact is that the cause of the natives' unwillingness to work is not his laziness so much as . . . just that demoralization which custom consecrates for him." This becomes "the one absorbing thought, the one object of life." The writer of the article states: "In any consideration of the native women of South Africa it is necessary to remember the inferiority of their position. In a heathen household a woman may not eat with her husband, but must eat when he has finished; a woman may not walk beside her husband, but must walk behind him, and if there is anything to be carried, she must carry it. . . . In fact a wife is little more than a slave or a beast of burden. Daughters or sisters . . are not wanted in the Kraal. Among the Zulus an unmarried woman has no place; she is an anomaly, without a position, and without any excuse for her existence. The father and brothers do not want her; she is of little interest to them. The cattle which will be paid as 'lobola' for her are the chief interest, for the extra cattle add to the importance of the kraal, and with them more wives may be purchased." Such is the position of girlhood in the heathen homes of Africa.

Meanwhile to the eternal shame of Christendom it must be owned that constantly the presence of the white man in Africa has not only meant the illicit sale of European intoxicants, but, more disgraceful still, the ruin of native girls. With

regard to this latter abomination the "Cape Times" wrote in 1911, that it was not too much to say that this "is the greatest grievance which the natives have against the white man at the present time—a grievance which, if not remedied and removed, may lead to very serious national danger in the direction of discontent, rising and bloodshed. The only satisfactory solution will be found in the creation of a purified public opinion among white men and women."

Indeed that is so! And what but the Christ-Spirit can produce this? Shame, thrice shame, upon so-called Christian races, when, in the very worst manifestations of the world-spirit, they literally extend the kingdom of the beast still further into the heart of heathendom, while hundreds of thousands of Communicants in the Mother-land lift scarcely a finger to help those valiant Missionary Societies which are striving to spread the Kingdom of CHRIST, even in darkest Africa. Purity, Grace and Truth come through the Christ-Spirit alone. Only through the Spirit of GOD, breathed into white settlers, Bantu natives, and Moslem traders—will the world-spirit ever be driven out, and the kingdom of the beast overthrown.

The South African Native Affairs Commission, in its Blue Book of 1905, has some strong words on this subject of Christian Missions:

"For the moral improvement of the natives there is available no influence equal to that of religious belief. The vague superstitions of the heathen are entirely unconnected with any moral ideas, though upon sensuality, dishonesty, and other vices there have been always certain tribal restraints which, while not based upon abstract morality, have been real, and so far as they go, effective. These removed, civilization, particularly in the larger towns, brings the native under the influence of a social system of which he too often sees and assimilates the worst side only.

"It must, apparently, be accepted as an axiom that

contact with what we are accustomed to regard as civilization has a demoralizing tendency as its first effect upon primitive races. It is clear that the native year by year is becoming familiar with new forms of sexual immorality, intemperance, and dishonesty, and that his naturally imitative disposition, his virility, and escape from home and tribal influences, provide a too congenial soil for the cultivation of acquired vices.

"The Commission considers that the restraints of the law furnish an inadequate check upon this tendency towards demoralization, and that no merely secular system of morality that might be applied would serve to raise the natives' ideals of conduct, or to counteract the evil influences which have been alluded to; and is of opinion that hope for the elevation of the native races must depend mainly on their acceptance of Christian faith and morals. . . . The Commission is of opinion that regular moral and religious instruction should be given in all native schools."

Surely the above strong testimony speaks for itself.

Study the work already accomplished by our Missionary Societies—the Society for the Propagation of the Gospel; the Universities' Mission to Central Africa; the Church Missionary Society; the Church of England Zenana Mission, etc. etc. Gaze at the vast fields open to them if only the workers and the means were forthcoming.

See the Cathedral at Zanzibar standing on the site of the former slave-market; or again, the great Church at Mengo, in Uganda. There, within the last forty years, native boy-martyrs were burned to death, and offered up their heroic lives to GOD, actually singing in the flames the well-known hymn, "Daily, daily, sing the praises of the city GOD hath made." Watch the thousands of native Christians in the heart of Africa—the fruit of David Livingstone's splendid Crusade, who lifted the Vision of the slave's unspeakable need before his countrymen, and inspired numbers for the Mission.

Turn again to the great Empire of the South. What

a vision of zeal and devotion rises before us amongst these native Christians of Africa! The following sentences are quoted from the Annual Review of the Central Board of Missions, 1915:

"It would be well if some of the fair-weather communicants in England would take to heart the zeal shown by those in the Diocese of George. An all-night journey on foot, along rough tracks, is quite common, and the amount of their offerings, considering how poor are most of the Church people, is truly wonderful."

Or, again—in the Diocese of Mashonaland—

"People walk sometimes forty or sixty miles to attend preparatory classes. One very old lady, the mother of a headman, although she was bent double by rheumatism, walked eighteen miles to be baptized. Our fear is lest, as numbers so greatly increase, we may be unable to shepherd them. Think of an English parish without a resident priest, but *visited* three or four times a year! How can the sheep be fed? . . . *Visits*, let it be remembered, not residence, visits for a day or two with intervals of months, and no one else available to bridge the gap—no little sanctuaries such as are spread like network over England, a refuge from a noisy world, and a sign of GOD'S presence. This paucity will be made good when Churchmen are taught what 'I believe in the Holy Catholic Church' stands for."

In many parts of the great Continent will the common reproach again be brought against the Church—that we are always too late, that we neglect opportunities till they have past, and that when we do make a beginning we find that the ground has been occupied by others?

The Church of CHRIST is working valiantly against tremendous odds, but stands in continual need of greatly increased help from the Church of the Motherland. Africa's sons have been true to the Empire in her time of need. Will Church and Empire be true to Africa?

Again, early in 1916, came a wonderful account of the spread of the Faith by "self-sown missions." The Rev. H. Bennett wrote from the Lebombo Diocese, that African labourers, returning from the Rand, had founded eighteen such missions of their own accord, in a little-known part of the Diocese. These were discovered by him; and there is no doubt that the same experience is to be noted throughout Africa. Does not the very thought of these "self-sown missions" make our hearts burn within us? What would it not mean to the world if every emigrant from this Christian land, man and woman, boy and girl, went forth burning with the Christ-Spirit, like these poor native miners of Africa who perhaps have only had the Vision of Christian Light and Love and Life lifted before them for some few months on the Rand? Yet, they immediately go forth on the Life-bearing Mission of the Incarnation, and extend the Kingdom of CHRIST in that vast continent.

Surely, there should not be a single Communicant in the richly endowed Mother Church at home who is not bearing his or her part, large or small, in true proportion to individual means, in supporting those Societies which are striving to fulfil that Mission to all nations which is the first responsibility of the whole Church, and not of only a few of her members. Each Christian at home should surely be attached to one or more of these Societies. All need help in doing our Missionary work for us, if we are really unable to do it ourselves and to fulfil our own obligations. All need greatly increased funds; numbers of volunteers for evangelistic, educational, and medical Missions; support of every kind. Surely the primary duty of the Mother Church is to bring up all her members from their earliest days in habits of systematic study, prayer and work for the most magnificent Cause in the world. Each must be definitely trained in the habit of regular and organized giving in proportion to income, upon the first day of the week, either through the "Duplex Envelope System,"

or through that of the "Churchman's Joint Box" for the Missionary work of the Church abroad, at home, and in our own diocese.

Full particulars of the Duplex System can be had on application to the Secretary of the S.P.G., 15 Tufton Street, Westminster, S.W.

Joint Boxes, and information concerning them, can be had from the Secretary for Home Missions (A.C.S.), 14 Great Smith Street, Westminster, S.W., or from the S.P.G. or U.M.C.A.

Under both systems, the quota required from a parish for the Church Finance Scheme of the Diocese can be raised simultaneously with definitely apportioned funds for Foreign and Home Missions. See Appendix, note 15.

And for facing the Moslem Menace have we not in our midst the very race which, if once kindled by the Christ-Spirit and on fire with His zeal and love, might bring its marvellous gifts and powers to the successful solution of even this problem? For, scattered among the nations—exercising immense influence upon the history of the world, altogether out of proportion to their numerical strength of only thirteen millions—is that wonderful Semitic race, GOD'S chosen people of old, of whom as concerning the flesh CHRIST came, Who is over all, GOD blessed for ever.

CHRIST Himself has taught us that Salvation is of the Jews. Yet how infinitely sad it is to realize that Christians, all down the ages, have so disgracefully misrepresented CHRIST to His own nation, that instead of bearing the Christ-Life to them, they have shown them the very world-spirit of hate and persecution, of cruelty and wrong.

Of all the crimes of Christendom, this surely is the blackest and the blindest; repeated even in our own day, through the last thirty years in Russia, and in misunderstanding and bitterness elsewhere, to the shame of civilization and humanity. It cannot be said that CHRIST has been rejected by the Jews

of each generation or by those of the present time, for in countless instances He has not been revealed to them at all.

Christians are ever ready to remember that Israel rejected their Messiah 1900 years ago. Why do they not equally bear in mind the great historical fact that they literally owe all their spiritual privileges to that same Jewish race, of whom GOD took first His human Body in the mystery of the Incarnation, and then His mystical Body, the Church, for the Regeneration of the world? The mystery of Spiritual Motherhood is of the Jews. To them we owe both the Mother of GOD-INCARNATE, and also the Church, the Mother of us all.

On members of that race alone descended the outpoured Spirit of the Annunciation and of Pentecost. And they kept not that Supreme Gift for themselves. The Christ-Life was borne to the Gentile nations by the splendid enthusiasm, toil, and sufferings of that noble army of Jewish apostles, martyrs and evangelists, who burned with life-bearing love for the Regeneration of the world. In those faithful witnesses who loved not their lives unto the death, Jewish blood was the seed of the Christian Church. They suffered that others might live. Like their Messiah they laid down their lives that all nations might have life, and might have it more abundantly.

And now to-day will the Church of the twentieth century burn with life-bearing love and zeal, to bear to the Jewish race that same Christ-Life which Jews bore to the Gentile world, and that same Cup of Atonement which was lifted in their hands?

Is it not sadly true that through our own materialism and faithlessness we oftentimes bear the world-spirit to the Jews in our midst, take away the Faith they have, and give them nothing in its place?

Although in the British Empire, freedom, justice, and political equality are the due and rightful heritage of the Jews, yet, too often, close association with our modern society

results in the so-called Christian dragging the Jew down to a common dead level of materialism, and indifference to spiritual realities. Thus even when Christendom does not persecute their natural existence, she frequently robs them of their higher spiritual life.

Yet what priceless gifts they could surely bring into the life of the One Body for the Regeneration of an effete and degenerate civilization. For, although the marriage laws of Judaism are by no means on a level with the Christian standard, yet the Jewish race still preserves (when not contaminated by Christendom's criminal laxity), GOD'S own laws of purity and morality in family life ; the Divine ideal and glory of motherhood ; spiritual and religious observance in the home, and the religious education of childhood (of which more later). And for the Life-bearing mission to all the world what wonderful powers are theirs, if once quickened and spiritualized by a Pentecostal outpouring of the HOLY GHOST! The power of adapting themselves to every nation and climate ; their gift of languages, of spiritual perception, and intellectual force ; the power to draw the East to the West and the West to the East, interpreting to both the inner heart of the Christian Faith which was committed to us by the Jew.

In our midst to-day—in spite of all the worldliness with which indifferent Christian and indifferent Jew are alike permeated—are many splendid personalities of the sons and daughters of Israel, which, if once filled by the Christ-Spirit, could so burn with His Love, and flame with His Zeal, and breathe with His breath, in the very likeness of S. John, S. Peter, S. Stephen and S. Paul, that they too might bear their Messiah to the nations. For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead ?

For we know that—scattered throughout the world—Jews accepted CHRIST in the nineteenth century in a far larger

proportion than any other non-Christian race; nearly a quarter of a million of them were baptized, one in every fifty of all living, as compared with one in every three hundred of other races.

What would not the gain be to the Life-bearing mission to the world if Jewish Christians, instead of sinking their nationality and mingling themselves in the Gentile Church, would at length form a true Hebrew Branch of the Holy Catholic Church of CHRIST, to be the great witness to heathen and Moslem nations?

Then might the Jewish nation at length inherit its own land, and the healing waters again flow forth from Jerusalem, and even the sons of Islam be brought to the new birth. Then might the Cross of the Messiah be lifted by Jewish hands on Mount Moriah, and the crescent of the bondage of Hagar no longer dominate Jerusalem, the Mother of the free.

How many Christians offer daily their heart's desire and prayer to GOD for Israel? How many face this problem of the ages in the very spirit of CHRIST, with love and zeal, meekness and lowliness?

> "O pray for the peace of Jerusalem.
> They shall prosper that love thee."

> "Spirit of Grace, Who, by Messiah's Cross,
> Didst make the alien rich, through Israel's loss,
> Much more, through Israel's fulness, let Thy breath
> Quicken with life the whole wide world of death.
>
> Breathe on Thy Church, that it may greet the day,
> Stir up her will to toil, and teach, and pray,
> Till Zionward again salvation come,
> And all her outcast children are at home."—S. J. STONE.

CHAPTER X

THE CHRIST-BEARER IN THE SCHOOL

" Bless'd are the pure in heart,
For they shall see our GOD,
The secret of the LORD is theirs;
Their soul is CHRIST'S abode.

Still to the lowly soul,
He doth Himself impart,
And for His cradle and His Throne
Chooseth the pure in heart."

(KEBLE, "Christian Year.")

THE Vision must be lifted before Childhood, not only in the Home, but very especially in the School, in Christian, heathen and Moslem lands. This is the Mission above all others entrusted to Girlhood and Womanhood by the HEAVENLY FATHER of all. For every girl and every woman (unless the death-dealing world-spirit kills the Divine Life within her) is potentially and at heart a Mother, a Life-bearer in the highest sense of the term. Therefore, not to Angels, nor to Archangels, but to Maidens and Mothers, GOD has ever entrusted the training of man in his infancy, body, mind, and soul,—and the training of woman likewise. Gaze at the Vision—Mothers, sisters, godmothers, aunts, besides all the countless and loving foster-parents, nurses, and teachers, of other people's children; and especially the guardian mother-spirits of the orphan and the homeless; of the little outcast lambs of humanity. These all share with the Good Shepherd in that gracious and tender work nearest to the Heart of the Eternal GOD; for the

Human Heart of GOD-INCARNATE was once the Heart of a little Child.

"Oft as Thee, my Infant Saviour,
In Thy Mother's Arms I view,
Straight a thousand thrilling raptures
Overflow my heart anew.

"Happy Babe! and happy Mother!
Oh how great your bliss must be!
Each enfolded in the other,
Tasting pure felicity!"

When the Spirit of JESUS took human flesh and blood, and GOD became Incarnate, it was to Maidenhood and Motherhood that those little Arms were first outstretched, for gentleness, and sympathy, for nurture and tenderness, for love, and life and light. And in wondrous reality and mystery they were the Everlasting Arms of the Eternal GOD, our Refuge, stretched out by that little Child.

He, her Maker, Redeemer, Saviour, and Son had given woman her all, and He would ask for that all, back again, in the perfect Union of love for Love, life for Life, self-sacrifice for Self-sacrifice; the complete At-One-Ment of mutual love, and sacrifice, sympathy, and service of that sweet fellowship.

"Of all the dearest bonds we prove,
Thou countest sons' and mothers' love
Most sacred, most Thine Own."

And those Divine Arms are stretched out still; stretched towards maid and mother, by each little child of every race and every realm, sent into the world by the All-Holy Father. Of such is the Kingdom of Heaven, till the death-dealing Spirit of this world quenches the spark of Divine fire, and denies to the little one the Regeneration of the new Birth, while it pours its devils' lies of poison and corruption into the infant soul.

"Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple,

verily, I say unto you, he shall in no wise lose his reward." "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Yet, He Who was once a Child pleads still in vain, through countless millions of baby-hands stretched towards us in the childlife of humanity; stretched out still for nurture and tenderness, for love, and life and light—for the water of Life, and the Bread of Heaven, and their Eternal Birthright.

A marvellous time has been reached in the world's history. Universities, colleges, schools of every sort and kind are springing up by the thousand not only in Japan and India, but in China and Africa—and wherever so-called civilization spreads. Numbers of schools are being planted in those vast lonely regions of the Prairie and the Bush, where scarcely human foot had ever trod till now. And the doors of those schools stand open; open wide for Christian womanhood to enter, and not only enter, but find a way, as she alone can do, whereby myriads of children may be no longer starved and robbed of the Bread of Heaven; no longer brought up in the world-spirit of death and corruption.

For as in the Home, so in the School, it is Womanhood's vocation to overcome the world-spirit by bearing the Christ-Life thither, that there indeed the Spirit of JESUS may take flesh in the lives of millions of His little ones—and CHRIST be formed in them; and thus the great principle of the Incarnation may be extended for the healing of the nations, for the life of the world.

But there are important points to be grasped and borne in mind before we turn to gaze at a vision of awful menace and warning; a vision of materialism and secularism working havoc and destruction in schools and colleges and universities —children of a Christian Empire being brought up without the faith and fear and love of GOD, and thereby rendered useless, for fulfilling the Life-bearing mission to heathen and Moslem lands. Let us grasp first of all the fact that the guilt

of much that follows cannot and must not be laid solely, or even mainly, upon the shoulders of men ; whether of ministers of education, and politicians in Colonial Governments, or upon dignitaries of Church or State. The matter is essentially a Woman's question, a Mother's question, and had the Empire's womanhood carèd enough about the Education of Childhood in eternal principles and living Faith in both the Home and the School, in the Empire and Beyond, they would have found a sure and certain way of avoiding the most disastrous state of affairs that exists at the present day, in many parts of our world-wide Dominions.

Men may be able to bear the sight of the Children of an Empire deprived of the Bread of Heaven, but, surely, Ruskin would tell us that *we* should *not* be able to bear it, for has he not written to women—"Men are feeble in sympathy, and contracted in hope ; it is you only who can feel the depths of pain, and conceive the way of its healing." Is it possible that the women of to-day are abdicating the queenly majesty of their supreme influence over the souls, and minds and consciences of humanity, to grasp at a deceptive shadow of worldly power and material self-indulgence ? Otherwise, how is it that the training of the immortal spirits of little children has been treated as a matter of party politics, and bitter wranglings of the hustings, while often enough the decision arrived at has been that desired by the false mother in Solomon's judgment : that so long as the true mother did not have the child, the body and soul of the infant might well be cut asunder, and his very life destroyed ? And the parents of GOD'S children, fathers and mothers alike, have been satisfied to have it so—body and soul divorced, in the education and rearing of little children. They have forgotten the HOLY GHOST—the hallowing and unifying Life Principle of all creation.

Indeed, Ruskin has truly said : "There is not a war in the world, no, nor an injustice, but you women are

answerable for it; not in that you have provoked, but in that you have not hindered. Men, by their nature, are prone to fight; they will fight for any cause, or for none. It is for you to choose their cause for them, and to forbid them when there is no cause. There is no suffering, no injustice, no misery, in the earth, but the guilt of it lies with you. Men can bear the sight of it, but you should not be able to bear it." Instead of trying to "conceive the way of its healing . . . you turn away from it; you shut yourselves within your park walls and garden gates; and you are content to know that there is beyond them a whole world in wilderness—a world of secrets which you dare not penetrate; and of suffering which you dare not conceive.

"I tell you that this is to me quite the most amazing among the phenomena of humanity. I am surprised at no depths to which, when once warped from its honour, that humanity can be degraded. . . . . But this is wonderful to me—oh, how wonderful!—to see the tender and delicate woman among you, with her child at her breast, and a power, if she would wield it, over it, and over its father, purer than the air of heaven, and stronger than the seas of earth—nay, a magnitude of blessing which her husband would not part with for all that earth itself, though it were made of one entire and perfect chrysolite:—to see her abdicate this majesty to play at precedence with her next-door neighbour!"

To womanhood is given the supreme honour of bearing Life to the world. To bear Life, to nourish, rear, and educate the Life of the human race. All Life comes from the great Father of all, breathed into the little unborn form that it may become a living soul; even though born of a fallen race, yet bearing the spark of the Divine Life within, capable of being born again of the Spirit of Eternal Life, and Love, and Light. A partnership with GOD is Motherhood. In both physical and spiritual Mothering of His children Woman is a fellow-labourer with the One Almighty Father of all living.

In bringing His children to both natural Birth, and to Spiritual Regeneration, she works with Him.

But in which spirit shall the little immortal soul be nourished and educated? In the cold, lifeless spirit of the world; selfish and aggressive, divorcing soul from body, and driving GOD from His Own? Or born again, of the Spirit of the FATHER, which is the Spirit of CHRIST, even the HOLY GHOST the Comforter, the Eternal Bond of Living Love? Shall that Divine Life of his Baptism be cherished within the regenerate child; the spiritual faculties tended and developed, that the child may be at one indeed with his HEAVENLY FATHER, love responding to Love, in the fellowship of the HOLY GHOST?

Shall the whole system of his education aim at encouraging "all things belonging to the Spirit to live and grow" in the child, till CHRIST be formed in him?

Or is womanhood to-day going to abdicate her queenly power, and refuse her sacred privilege of bearing the Christ-Life to her own children, and to the children of every realm? There is need indeed to search our hearts and consciences, and at all events to use every effort to inspire the rising generation of Girlhood for her glorious world-wide Mission, even if it is too late to lift the mighty Vision of Motherhood before the eyes of those whom the god of this world has completely blinded.

For perilous times have come. Men and women are "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false-accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of GOD; having a form of godliness, but denying the power thereof." How aptly and fittingly the words describe the wild, pleasure-seeking, sensual spirit which seemed to possess so many souls of every rank and class, before the war, both in Europe and in the United States. Natural love killed; no solemn vow

or plighted troth regarded as either sacred or binding ; and the death-dealing practices of race-suicide freely discussed even by mere boys and girls, as ardent votaries of sinful self-indulgence and irresponsible pleasure-seeking.

Next, let us bear in mind that the craft and subtlety of the devil is even more clearly shown in turning things that should have been for our health into an occasion of falling, than in the direct prosecution of evil. It is the old sad story ; whenever the world-spirit takes possession of the home, the school, or the nation, then even " noblest things find vilest using."

For materialism and secularism are the sure parents of selfishness and self-indulgence, the enemies of the Christ-Spirit. Just as these world-principles will turn the use of GOD'S good gifts of food and drink into gluttony and drunkenness, and the very springs of life into corruption, so they will misuse GOD'S own wondrous revelations in nature and science, knowledge and learning, till they literally turn them into a thick veil to hide the Creator behind His own Creation.

It is the age-long history of the destructive and deadening work of the devil, breathing the world-spirit into every department of human life, and thereby destroying the life-bearing principles of the Incarnation, and the At-one-ment. For the principle of the Incarnation is the Sacramental principle ; the lower nature sanctified, controlled, subdued, and used by the higher, through the Holy Spirit, the Bond of Union. And the opposing principle of the world-spirit is ever that of disruption and separation ; the divorce of the Divine from the human ; of the Creator from creation ; the spiritual from the material ; the sacred from the secular ; the soul from the body ; self-sacrifice from character ; and Love from Life.

But the life-bearing principle of Unity must conquer in the end, for the mystic knot that couples earth and heaven

is fast bound in Him Who, at His Holy Incarnation, joined the two Natures of GOD and Man in the Unity of His One Person.

> " Yearly since then with bitterer cry,
> Man hath assail'd the Throne on high,
> And sin and hate more fiercely striven
> To mar the league 'twixt earth and heaven,
> But the dread tie, that pardoning hour
> Made fast in Mary's awful bower,
> Hath mightier proved to bind than we to break ;
> None may that work undo, that Flesh unmake."

Living faith in this Divine Incarnation and " At-one-ment " is the Rock on which CHRIST has built His Church for the Regeneration of the world, and the healing of the nations, and the gates of hell shall not prevail against it.

What we have to dread therefore from both partial or entire secularism in education is that cold and selfish world-spirit which literally kills and blinds spiritual perception by developing physical and mental capacities far beyond the simultaneous growth of the spiritual faculties, which are systematically starved, stunted, and even repressed. Continual instruction in the things of GOD's Own Creation apart from the Knowledge of Himself has consequently led, in numberless cases, to the literal driving out of that wondrous sense of the Presence of the Creator which is the most priceless possession, and the strongest controlling force of the human soul. And yet these spiritual faculties were truly present, innate in the little child, and again in the boy or girl just entering on adult life, and should have been developed and educated (i.e. drawn out) with even greater skill and care than any of their other senses.

Instead of this, there seems to be an unholy union formed to suppress and quench this Divine sense in the child, either through godless worldliness, or secular education, or even through the lifeless formalism of some methods of teaching religion itself. Thus the sense of the all-pervading Presence of GOD is driven out from His Own Revelations ; even from

His own great world of Nature, from His Own Science, His Own Astronomy, Physiology, and Geology; from His Own wondrous workings in Evolution; from study of His great purposes, laws, and retributions working themselves out in Providence and History; from His Own teaching and discipline in the awful mysteries of Suffering and Self-sacrifice; from His Own Laws of Life-giving and Self-control; and from His Own Bible, His inspired Word of Life. Thus is at last forfeited the knowledge of the Eternal Godhead of the Word made Flesh; even GOD'S Presence and His very Self, and Essence all-Divine, Incarnate in His Human Nature. And the natural consequence of this triumph of the Spirit of Antichrist is to destroy man's sense of the Presence of GOD in His Sacraments, the Water of Life, the Bread of Life, and the Cup of His Blood of At-one-ment with humanity. The Life-Principle of the Spirit, and the Water and the Blood is denied, opposed. The Spirit of Love, and Life, and Light is driven from His Own Revelations.

Yet the little child, and the pure-minded boy or girl were ready to see and believe, to perceive and adore, if only the Heavenly Vision had been faithfully lifted before them, instead of deliberately withheld. Of such is the Kingdom of Heaven. Blessed—happy—are the pure in heart, for they shall see GOD. And the careful preservation of both purity of Vision and purity of Life, through the discipline of the Fellowship of the Grail, would, as we have seen, have given them invincible power against the deadly influence of the world-spirit. "My strength is as the strength of ten, because my heart is pure."

Those who in many ways and many places have helped in the teaching of hundreds of children of all ages, know how, a thousand times over, they, as teachers, have bowed in adoration before the very Spirit of the HEAVENLY FATHER, revealing Himself in the hearts, and eyes, and faces of His little ones, as the Vision was lifted before them. It is not

that we have to put the light into them, or to plant the power of spiritual perception and insight in their souls ; it is there already, slumbering maybe, but a mighty force, only needing awakening and quickening when the Vision is faithfully and fearlessly lifted by loving Mother-hearts, burning with the fire of the Spirit, yet gentle with the beauty of His overshadowing tenderness. The true light that lighteth every man that cometh into the world was in the little hearts ; perhaps veiled, hidden, waiting to dawn and break forth as the sunrise—but there, indeed, unless the deadly spirit of this world had already put out the light, with its false glamour and tinsel glitter, and quenched the spirit of life and love.

> " Not in entire forgetfulness,
> And not in utter nakedness,
> But trailing clouds of glory do we come
> From GOD, Who is our Home :
> Heaven lies about us in our infancy ! "

How the blessed memories crowd back to the minds of all who have taught CHRIST's little children from two years old and upwards, fearlessly lifting before them the beauty and spirituality of the Gospel story, not merely its outline, and bare facts. The Spirit of the little child, if not dimmed and quenched by a cold material world, does indeed respond to the Spirit of the FATHER. " Spirit with spirit can meet," and very young indeed the immortal souls of children can find themselves " *at one* " with the FATHER of all gentle spirits, unless the Vision is wilfully withheld, or presented so dimly, so coldly, so falsely, that the light that is in them is driven out by the darkness.

Shall the very mothers of Christendom, and the potential mothers too—the foster-mothers of the world—only nourish and educate mutilated human beings ? and be content to develop and bring up the bodies and intellects of the children of humanity, and starve, stunt, and even destroy their immortal souls ? Nay more ; do the women of the twentieth

century really intend to quench that Divine spark of Life within GOD'S children which, duly fanned into flame, would have burned with all that "radiance of love, and fierceness of zeal," which could have enthused and fired countless "workers for the great employ"? Are they going to devote their energies to the putting out of that Fire of the Spirit which our LORD came to send on the earth, and has already kindled? Are Life-bearers indeed to become Life-destroyers?

It is not only when infant eyes first open upon life in the sweet years of early childhood that the soul is ready for its awakening, and capable of perceiving heavenly Visions. There comes a second dawn of life, equally precious, even more important, when in early adolescence the boy or girl is entering upon more life and fuller.

Then, above all other times, the soul is open, ready, for a still greater awakening and more splendid vision—ready to burn with the sevenfold flame of the Divine Life of the Spirit; to be thrilled with the blessed Vision of the Life-blood of the Heart of GOD, till sacrifice must answer Sacrifice, in the life offered for the Life laid down.

For—to the young soul, coming in penitence and faith—Confirmation is nothing less than the completion of the Baptismal Union with GOD in the strengthened bond of the Holy Spirit of Love. There is first the Vow—the free consent of the human will responding to the Divine Lover of souls. "Behold the handmaid of the LORD; be it unto me according to thy word." Then follows the full outpouring of the HOLY GHOST, sealing the freewill Union between GOD and the soul, for the Christ-bearing Mission to the world, and the fulness of fellowship in the sacrificial Cup of Atonement.

Who that has helped in preparing hundreds of souls for Confirmation and First Communion has not seen the wondrous Christ-light dawn in face of boy or girl, when the full vision was lifted before them of the Spirit of Fire and Love in all his sevenfold radiance; and the Vision of the outpoured Blood

of the Human Heart of GOD, that claims offering for Offering in the only life-giving Union, the Fellowship of the Grail ?

> "Love so amazing, so Divine,
> Demands my soul, my life, my all."

Then, then is the time that the young soul must be claimed for service and for sacrifice ; for work and effort, and self-denial in the cause of CHRIST ; to take due part immediately in the greatest war, and the noblest Mission of the Universe —the world-wide Mission of the Regeneration of the Human race, the crusade of the Christ-Spirit against the world-spirit.

Thus, not only is the Spirit of GOD ready with Baptismal grace in life's earliest dawn, but again at the entrance to the life of manhood and womanhood is He waiting with yet fuller gifts—to meet the larger responsibilities and the stronger temptations of the soul's warfare.

What have all our Church Schools and Sunday Schools been doing, our Bible classes—classes for the G.F.S., Church Scouts, King's Messengers, etc. etc.—if the Churchmen and Churchwomen, who have taught the Children of the Church therein, have *not* made them ready to receive the Spirit of Life, and the Sacrament of Life, in the only Spirit of true response, which is the Spirit of service and sacrifice and missionary-hearted zeal ? They have indeed missed the secret of Life-bearing Union with the Divine.

Let the sons and daughters of the Church begin young, very young, to teach and work, and win other King's Messengers in the great cause. Mother-love, the love of souls, will grow and develop in them directly the heart experiences the wonder of actually bearing life, Divine life, to others, that they may live ; bearing the Christ-Life to them in love, and friendship, and sympathy.

There must be no divorce between spiritual and social work ; no thinking "that our debt to Lazarus is discharged by

attending to his sanitation only "—but in Class and Club—and ministering in sickness and in health to human hearts and human bodies, let them early "learn the luxury of doing good," and the joy of service, in the healing mission of the Incarnation—in the family of the One FATHER, in the Brotherhood of the human race.

> "For love and service travel hand in hand;
> And only those who let the Christ-Life shine
> Through every daily task, can understand
> The Gift of Love Divine."

Bid them steep their minds in such books as Keble's "Christian Year," and "Lyra Innocentium"; the "Imitation of Christ," "Workers together with God," and "Work in Great Cities," till they see into the life of things, and strive to realize the ideal in the actual.

Let them work as far as possible in touch with great Societies and Organizations. Girls might kindle their enthusiasm and gain experience by a few months' residence and work in a Ladies' Settlement House, such as S. Margaret's House, Bethnal Green, or S. Mildred's, Isle of Dogs—just as their brothers have done at the Oxford House or the Cambridge House. But let the Settlement chosen be one where the spiritual side of all social work for humanity is strongly emphasized, in the bonds of friendship, sympathy, and prayer—the fellowship of the HOLY GHOST. So may another of life's unities be preserved, and work with both heart and intellect be duly combined. We must at all costs prevent our girls growing into cold hard theorists, regarding human beings as so many "cases" to tabulate, instead of as friends and fellow-sufferers in the great Family of GOD.

This subject has been considered at some length because it throws light upon one of the saddest developments of modern education. There is the infinitely pathetic fact that the arch-enemy of mankind has succeeded in so twisting GOD'S Own good gift of the higher education of girlhood to evil purposes

that, in countless cases, the Faith and spiritual perception of the girl or woman is actually injured, disturbed, or even destroyed by her entrance to the inner vestibules of knowledge and science. The mystery of iniquity does indeed show its subtle power in this triumph against the GOD of all Creation Himself.

When alike, in the home, the Church, the school, and the college, the spiritual and religious teaching of Girlhood has either been greatly neglected, or given in so shallow and inadequate a manner that it, in no sense, keeps pace with the greatly advanced standard of all other branches of education —disastrous consequences must naturally follow.

Yet, deeper studies in GOD'S great Books of Nature and Providence should have served to strengthen Faith, if religious and secular teaching had been duly and strongly combined.

One can imagine how Hebrew Prophet, Psalmist, and Poet, would have bowed in yet deeper adoration and boundless awe before the Maker of the Universe, could they have had the use of our great telescopes, and microscopes, our laboratories, and delicate mathematical instruments, our wireless telegraphy, and all the marvels of modern science—of electricity, radium, etc., at their disposal. Infinitely *more*—not less—would their great souls, with lofty spiritual perception, have leaped forth with wonder and delight to meet the Creator in His Creation, the Maker in His Works, the Infinite Intelligence in His Own Perfection of Order, and Design, and irresistible purpose of Evolution.

Like Linnæus on the mountain, falling down in adoration to thank His Maker for allowing him to behold, at last, the beauty of the golden Broom in the splendour of full flower—so would the spirits and intellects of the Saints of all the ages have adored the GOD of the Universe a thousandfold more for His boundless wisdom and majesty, had the same great avenues of science, research, and learning been open to them that are open to our Girlhood and Boyhood to-day. For the

Saints of old would have penetrated those avenues of glory and of wonder *in* GOD and *with* GOD, not deliberately apart from Him; not divorcing Him from His Own. What increased joy they would have found in that true and higher Pantheism—"GOD in everything, and everything in GOD"—so much the more as they fathomed more deeply the mysteries of the Divine Immanence and the Divine Transcendence through GOD'S Own Revelations in Science.

"O LORD, how manifold are Thy works; in wisdom hast Thou made them all; the earth is full of Thy riches."

"An unwise man doth not well consider this, and a fool doth not understand it."

"For I will consider Thy Heavens, even the works of Thy Fingers; the moon and the stars which Thou hast ordained."

"The glorious Majesty of the LORD shall endure for ever; the LORD shall rejoice in His Works."

"O that men would therefore praise the LORD for His goodness; and declare the wonders that He doeth for the children of men!"

"Whoso is wise will ponder these things: and they shall understand the lovingkindness of the LORD."

Yet how constantly we find that the partial or total neglect of the spiritual faculties and doctrinal training of highly intellectual girls and women has led them to find that, in the course of taking degrees in the schools of Medicine, and of Science, they have forfeited whatever faith they had. Sad indeed is the sight of a man who has lost all spiritual perception, and has sunk to a dead level of materialism and cold scepticism, or even atheism, and all that follows in their grim train. But a thousandfold sadder still is it to see these same deadening influences at work in the very Life-bearers of the race—even in girls and women whose great Mission should ever be to point mankind to the spiritual and the Eternal Realities, and to inspire humanity with the Divine Life itself.

Proofs without number of this disastrous effect of secularism

in the higher education of women and girls can be had on all sides, and thank GOD there are great and noble forces already at work to counteract its deadly influences—but while the danger is widespread the counteracting forces against it are scattered and small in number. There was grave truth in the fatherly warning and advice, given by a Parish Priest to a highly educated girl, as she left home to enter the Royal School of Medicine, and begin her six years' course for her degree, in order that she might go abroad as a medical Missionary. His words to her were these: "Unless you have a strong Faith in a Personal CHRIST, it is perfectly impossible to go through a Medical Course, and keep your Faith."

The girl well knew the force and truth of that warning, and will ever be thankful that she had had the highest privileges that can be showered upon Christian girlhood. An officer's daughter, with devout and missionary-hearted parents, in a deeply religious home, she had been brought up in the Faith from a child, and then had been sent to be under the strong spiritual influence of a great Headmistress in one of our secondary Church Schools, and was prepared for Confirmation and First Communion by a true Father in GOD. Accompanying her mother to Missionary Conventions, she beheld the Vision of the World's vast need, and of her power to bear the Cup of Healing to the nations, and dedicated her life to this great mission of the Incarnation. Even before her arrival at the College, the Student Volunteer Association there had written to welcome her, and to draw her into fellowship with their aims and objects, and into touch with those gatherings and prayer-meetings whereby they foster their spiritual life, and seek daily to increase in the HOLY SPIRIT more and more, at the same time as they advance in the knowledge of His Wisdom, and skill, and healing powers, in the Schools of Medicine. If the Church, as a whole, were always keenly alive to educating, in their earliest girlhood, her clever and intellectual daughters of the present day, we should not hear

the pitiable lament of Missionary Societies, that women who have taken good degrees in medicine have often no desire at all for Missionary work. Even if they have not played havoc with their faith, they have no wish whatever to lay their great possessions of medical skill and expensive training at the Foot of the Cross, and forgo—for the sake of the Crucified, and of the world of suffering outside His Kingdom—the larger incomes and further up-to-date experiences of professional life in England.

Possibly these unsettling influences of higher education upon Faith are more felt by young women, to-day, than by their brothers, because the great revolution in the whole system of women's education is still of so recent a date. When the period of transition has entirely passed, perhaps a more balanced state of mind may again be the general rule.

The following testimony of a great physician, Sir Dyce Duckworth (in his "Views on some Social Subjects") should indeed bring assurance to many. He writes:

"Knowledge, indeed, presents no antagonism to the truths of Christianity, and, as has been remarked, of all men the Christian has least reason to be afraid of new knowledge and new light. We may accept the words of the great French preacher, Père Didon, who said that 'light cannot be contrary to light, truth cannot contradict truth.'

"It has to be borne in mind that 'all which Science has to teach is, in a sense, *theological* knowledge also; that in Nature, as in Holy Writ, or human history, or in the experience of the individual soul, we may find what is worthy to be called a revelation of GOD.' (T. R. Tennant, D.D.).

"It has been truly said that 'nothing can ever rob a Christian of his personal experience of CHRIST,' and that 'the ignorance of others does not invalidate our knowledge.'

"In my opinion, we may safely repose in the Faith which always sustained one of the greatest and most Christian philosophers—who passed from us last year (1907) and entered

into rest—Lord Kelvin. With his vast knowledge of science, he was never moved from a Faith in a world that is real, though invisible, and insisted that Paley's arguments in his 'Natural Theology' have never been, and can never be answered. Again we may recall with assurance an expression of the great French scientist, Louis Pasteur, uttered shortly before his death, to this effect, 'Through science I see GOD.'"

In a following chapter on the Healing Mission of the Incarnation, we will dwell further on the insistent call for Medical Missionaries, both men and women, for both heathen and Moslem lands, and for our Overseas Dominions.

But the point to grasp now is that grand material is in our midst; the very boys and girls who could and would see "the Vision Splendid," and realize the glory and heroic daring and sacrifice of both the Teaching and the Medical Mission, if (and only *if*) the influences of home, school, and Church were all directed towards giving them a really efficient education in religious and spiritual things: and inspiring them with the spirit of missionary-hearted love and sacrifice.

But the danger and self-sacrifice required for the Quest must also be faithfully explained. That is the very Vision that will be reflected in their steadfast faces, and shine with GOD'S Own Light in their eyes. It is the Blood-red Cross of Incarnate GOD that stirs the spirit of Chivalry in the heart of the true Crusader;—in the Knights and Maidens of the Holy Eucharist.

Against the world-spirit of ease and self-indulgence, of sensuality and selfishness, they have been signed with the sign of the Cross in token that hereafter they shall not be ashamed to confess the Faith of CHRIST Crucified. When this standard of the Holy Cross is faithfully lifted before them they can realize at once that their glorious fellowship with a Crucified Leader against the very enemies that led Him to Calvary must indeed involve sacrifice on their part too, in the same great Cause for which He died; even the Regeneration of humanity.

In the hour of England's danger it was the awfulness of the need and the infinite sacrifice required to meet it, that the sons of the Empire saw, when she lifted the standard of the Cross against the world-spirit of aggression and greed. The very splendour of the Sacrifice involved spurred noble hearts to dare and do.

And shall the appeal of our Crucified LORD be less mighty in its force, less splendid and heroic, when it challenges young hearts to behold their SAVIOUR'S need of them for His work of Redemption of earth's countless millions from the same awful spirit of evil, destruction, and death ?

May we not hope that our noble defenders have taught us our lesson at last, and that when the awful war is over, the life-bearing spirit of sacrifice and service will indeed henceforth inspire the home, the school, the Church, the nation, and the Empire ? For have we not all been literally redeemed by the suffering and the blood of countless thousands of the Empire's noblest and best ? We are not our own ; we are bought with a price. Therefore let us pour out our lives in sacrifice and service for that Empire which has poured out its life for us.

Not only the splendid examples of saints, and heroes of old, but also the equally great heroism of missionaries and martyrs of our own days should be well known to our children.

" All around the heavens are watching with their thousand eyes." CHRIST'S little ones are indeed compassed about with so great a cloud of witnesses that where the Vision of this Noble Army is duly lifted before their undimmed eyes, it cannot fail to arouse in many a like zeal and passion of burning heroism and fervent love, in the same splendid Cause for which the great soldiers of the LORD fought and died.

" Martyrs and Saints—each glorious day
Dawning in order on our way—
Remind us how our darksome clay
May keep the ethereal warmth our new Creator brought."

The writer will never forget the impression made upon her mind as a child by Dr. Neale's books on the Martyrs of the Early Church: "The Farm of Aptonga," 2s., and "Tales of Christian Heroism," 1s. 6d.—both recently republished by the S.P.C.K. Books of the kind needed are now issued in most attractive forms; as, for instance: "The King's Business," by Frances Arnold-Forster, 3s. 6d. "Stories of the Saints for Children," by Mrs. Molesworth, 3s. 6d. "The House of Prayer," by Florence Converse, 3s. 6d. "In God's Garden," by Amy Steedman, 3s. 6d., "John Williams the Shipbuilder," and "Livingstone the Pathfinder," both by Basil Mathews, 2s. each. "Great Heart of Papua," by W. P. Nairne, 2s. "Helmet and Cowl," by W. M. and M. F. S. Letts, 4s. 6d., and a dozen books of "The Children's Heroes Series," at 1s. each—such as "The Story of Bishop Patteson"; "Chalmers of New Guinea"; "General Gordon"; "Joan of Arc," etc.

Oh, in poring over many of the books now written dealing with the so-called "education of the child," or "the cultivation of the child-mind," etc., how many a mother's heart must have felt that she was wading through "Hamlet" with the Prince of Denmark entirely left out—a husk without a kernel; a skeleton without flesh or life; a superficial smattering of knowledge with the depths of wisdom unsounded; a mere toying with life while all strong motive force, eternal reality, and controlling powers were completely omitted.

When indeed these are deliberately excluded from education by an entirely secular system, it is quite pathetic to watch the fruitless efforts made to discover some ideal of life, or controlling force with sufficient power to restrain the human will and passions, which have been wilfully robbed of the one thing needful.

A doctrine of Humanism must now be taught because the revelation of Our FATHER in Heaven has not been made the

foundation of the teaching of His Children. The great vision of the Fatherhood of GOD, the Brotherhood of man, and the one family of the human race, redeemed by the Blood of CHRIST to be born anew of the One Spirit—that vision has been deliberately shut out. Plato and Aristotle must now be appealed to, for they quite rightly taught that the life of active citizenship and public service was the only possible life for the educated. It might be regarded as the supreme privilege, or as the supreme sacrifice. Both knew, with intense conviction, that self-realization is social service.

But are knowledge and precept, ethics, and philosophy really strong enough—by themselves—to drive out the world-spirit of selfishness and aggressive greed from fallen human nature? Only the Christ-Spirit taking flesh in humanity can accomplish this miracle of grace. Can any mere Vision of ethics really possess the inspiring force of the Sign of the Son of Man—the Holy Cross—the only real sign of triumph against the selfish spirit of the world? "In hoc signo vinces." "This have I done for thee. What doest thou for Me"? "If GOD so loved us, we ought also to love one another." "Hereby perceive we the love of GOD, because He laid down His Life for us; and we ought to lay down our lives for the brethren." "Little children, love one another."

For Christianity teaches indeed that the only true self-realization is self-giving, and self-sacrifice; the Eternal lesson of the Cross and of the Grail: "Whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it." But the Faith of CHRIST Crucified does more than teach this Truth. It supplies both motive force and life-giving grace to control and subdue passion, and to inspire and direct energy to noble uses. GOD'S Sacrifice is answered by Man's responsive self-oblation. The love of CHRIST constraineth us to lay down our lives not only for our own nation, but for all the world, for His Sake Who died for all mankind.

Modern educationists have likewise discovered yet another remarkable truth, viz. that "the chief end of education is character"; moral thoughtfulness; the uplifting of life. And they must therefore set to work to teach an "Interest Doctrine," which sounds indeed delightful, for we are solemnly informed that, "One imitates the thing one is interested in, and one gradually becomes the thing one imitates." One listens in amazement to such really original statements, and finds one's self wondering why the Holy Bible is apparently of no use in this scheme, or even that book founded on its teaching, called "The Imitation of Christ," which saintly teachers of the last five centuries have seen fit to translate into nearly four score languages; the very book, by the by, that a public school boy declared he "liked awfully."

And so the secularists go cheerfully on! They first take away "our Childhood's Pattern," and then search the universe for someone or something to take His Place. They teach growing boys and girls that they ought to exercise self-control, but never explain how it is to be done, or Who it was that not only gave the Law of Purity and Self-sacrifice, but also supplies both the Grace and Support necessary to fulfil it. Under many an Educational System, in the Empire and Beyond, no State-teacher may even tell their pupils of the great Captain of their Salvation, Who was in all points tempted like as they are, yet without sin; Who is able to save to the uttermost them that come unto GOD by Him.

To march round a flag in the early morning, and salute the Stars and Stripes, may be in itself a good patriotic exercise, but it cannot be said to form an appropriate substitute for the opening Prayer and Praise, Confession and Worship, wherewith Christian Children should open and close their School hours. Yet millions of children in the U.S.A. have no more spiritual vision lifted before them than that poor earthly standard. And judges, heads of police, and inspectors of juvenile prisons, Ministers of State, and writers of learned

Reviews, in such countries, marvel at the depravity of the rising generation, when so much has been spent upon their education and uplifting.

Why could not the world-spirit cast out the world-spirit? Simply for the same reason that Satan cannot cast out Satan. For secularism, the spirit of the world, drives GOD out of human nature, and divorces His Spirit from human life, and when that has been done, the unclean spirit of selfishness and greed finds easy entrance. But the world-spirit is exceedingly strong, and, as we have seen, the devil and the false prophet—in establishing the kingdom of the beast—are far more persistent, painstaking, and determined, than, as a general rule, are the messengers and teachers of the Christ-Spirit. For the children of this world are in their generation wiser than the children of Light.

Canon Liddon thus describes what is meant by "The World" which is divorced from the Life of GOD:—"The 'World' of S. John's Epistle is general society, thinking, feeling, acting, without any reference to the Being Who made it; making itself as completely its own ruler, its own end, its own reward, as if He did not exist. . . . It is the essential spirit of corrupt human life, taking no serious account of GOD, either forgetting Him altogether, or putting something in His place, or striking a balance between His claims and those of His antagonists. And thus friendship with it is 'enmity with GOD,' Who will have our all."

This spirit of the world literally leads to Idolatry. For the false Prophet, and the false Teacher, actually set up the image of the beast, to be worshipped in the hearts, and homes of those who are deliberately separated from the Life of GOD. The human heart must ever find some object of the affections. If it is not set on things above, it will most surely be set on things on the earth, which are all that educational systems can reveal, if divorced from GOD.

The spirit of the great Apostle of the Gentiles was stirred

within him, when he beheld the fairest city of the world wholly given to idolatry. For, as S. Paul waited at Athens, he saw the city literally "full of idols." Likewise, should the soul of womanhood to-day be indeed stirred to action and to life-bearing sacrifice, whenever and wherever she finds that GOD is set on one side, in the home or the school, in business or in politics, in Church or in State. For this can only mean that the creature is worshipped and served more than the Creator, and that is idolatry. That it is which fills the world with idols. The worship of pleasure and of amusement; the worship of money, "dollar-worship," and the greed of gain; the worship of gambling and betting, of the Casino and the Race-course; the worship of creature-comforts, leading to luxury and self-indulgence, or to drunkenness and gluttony; the worship of self and of the lower nature, ending in immorality and corruption, aggression and vice.

"For the wrath of GOD is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of GOD is manifest in them; for GOD hath showed it unto them. . . . . When they knew GOD, they glorified Him not as GOD, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools"; . . . they "changed the truth of GOD into a lie, and worshipped and served the creature more than the Creator . . . even as they did not like to retain GOD in their knowledge." The warning of S. John the Divine, the great Apostle of the Incarnation and Atonement, is as much needed to-day as ever before—"Little children, keep yourselves from idols."

It is the old, old story of the worship of Baal and of Ashtaroth in place of Jehovah. The same sad history that faces us so often in the Old Testament, of the faithless bride, the untrue wife, the Ancient Jewish Church of GOD—forsaking Him; breaking her covenant with Him; going after strange

gods, and debasing idols; dealing treacherously with her LORD, and giving her heart to others, so that her children are born of the spirit of the world, and not of the spirit of GOD.

In Vision, Parable and Allegory, Eternal Principles stand forth in clear outline and true proportion. Thus we learn to see into the life of things, and perceive the ideal in the actual. The true Visionary, the true Mystic, is the person who sees things as they really *are;* that is—sees things as GOD sees them. It is the special work of the Holy Spirit to give the human soul this gift of vision. For He is the Spirit of Truth, Whom the world cannot receive, because it seeth Him not, neither knoweth Him, because the carnal mind is enmity against GOD. But to those who receive Him, He shall teach all things and bring all things to their remembrance, whatsoever CHRIST has said. For they have received, not the spirit of the world, but the Spirit which is of GOD. Taught by the HOLY GHOST, they compare spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of GOD; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. For this reason the importance cannot be over-estimated of striving to keep the soul's power of perception and Vision pure and clear, straightforward and true, by habits of direct and unquestioning obedience to Eternal Principles and Divine Commandments. "If any man will do His Will, He shall know of the doctrine."

It is surely striking that the only command recorded from the Virgin lips of the Mother of GOD-INCARNATE is: "Whatsoever He saith unto you, do it."

It would be well indeed if so-called Christian nations today would learn a lesson of enthusiasm and zeal for GOD'S Laws of Life from His Own ancient people. For in our very midst are those great educationists, the Jews, who, through 3000 years, in spite of relapses, have stood for the preciousness

of religious teaching, Faith in the One true GOD, and the supreme value of realizing the ideal and the spiritual in life.

> " They, and they only, amongst all mankind,
> Received the transcript of the Eternal Mind,
> Were trusted with His Own engraven Laws,
> And constituted guardians of His Cause ;
> Theirs were the prophets, theirs the priestly call ;
> And theirs, by birth, the Saviour of us all."—COWPER.

And woven into our Church Catechism besides the Ten Commandments are the very words and teaching of the Hebrew Phylactery, even the two great Commandments of the Love of GOD and of our neighbour, on which, our LORD tells us, hang all the Law and the Prophets. For the Law of Love and Duty, and of Obedience to Eternal Principles and Spiritual Realities, was indeed " our schoolmaster to bring us unto CHRIST, that we might be justified by faith," and perfected in yet fuller Love. For within that leather Phylactery, which the Jew binds " for a sign upon the hand " and as a " frontlet between the eyes," when he stands to pray, is the sacred scroll on which the Hebrew characters render the passages in Exodus xiii. 1–10, and 11–16. Deuteronomy vi. 4–9, and xi. 13–21.

Study those passages. See how they sum up the duty of man in the fear, and love, and service of GOD ; the keeping of His Covenant ; and the supreme obligation of giving diligent and continual religious education to children, throughout all generations.

The great words ring out down the ages :

" Hear, O Israel : The LORD our GOD is One LORD : And thou shalt love the LORD thy GOD with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart : and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when

thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." (Deut. vi. 4–10.)

We know well that, when GOD's chosen people sought the LORD their GOD through those tremendous laws of Life and Love and duly trained their children in the same—then they prospered. When they followed after false gods, and the worship of this world, and of material things ; or fell into the Pharisaical idolatry of an empty formalism, with the hypocritical cult of the letter without the spirit—then their glory departed.

And it came to pass that from this race, trained by GOD in spiritual perception and the gift of Vision, sprang all those faithful witnesses who beheld the glory of the Word made Flesh, and fulfilled the Life-bearing Mission to the Gentiles. Though Pharisee and Sadducee, scribe and ruler proved indeed blind leaders of the blind, and brought about the destruction of Jerusalem, and the exile of their nation through the rejection of their Messiah, yet it is to the faithful of the Jewish race in their obedience to the Heavenly Vision that we owe the manifestation of CHRIST to the Gentiles. For Christianity was borne to the world by the Jews.

Yet the adherents of Judaism are, in many ways, an example to so-called Christian races to-day. Through long centuries they have stood for the great principle of Religious Education. The more they were persecuted, the more they showed the courage of their convictions. In fact, as we have seen, when surrounded by toleration and a general atmosphere of indifference and materialism, they far more readily lose their Faith than in the teeth of opposition.

Gaze at the vision in our very midst to-day in London, and in every country throughout the world where Jews are to be found. Watch GOD's ancient people bearing their age-long testimony to the Great Moral Law and Commandments of

GOD, and the duty of Religious Teaching. See those Talmüd-Torah Schools attached to the Synagogues, where, on five days a week (from Sunday to Thursday inclusive) Jewish boys attend at 5 p.m. for 2½ or 3 hours' instruction in the Law and the Talmüd, while their parents pay for this instruction according to their means, any sum from 2d. to 1s. 6d. a week.

Note well: those children have been in the Council schools already for five hours, on four of those days, and have received a certain amount of Old Testament teaching there. Yet, while Christian children are at play, Jewish parents send their boys to supplement their State education by these long evenings of definite instruction in the history and principles of Judaism.

Can we imagine large numbers of Church people securing and paying for their children to receive, outside school hours, twelve, or fifteen hours a week of strong Church Teaching, or King's Messengers' Missionary Instruction, and Church History, to supplement "the simple Bible teaching," and the secular education of the Council schools?

In other words, do Christian parents show as great desire to bring up their children to be well-instructed and intelligent members of CHRIST'S Church as Jewish parents exhibit in rearing their families within the fold of Judaism?

It is a fact that the larger proportion of Jews make a point of securing this education for their sons, either in these Talmüd-Torah schools, or through another system of evening classes. Parents who can at all afford it, engage a private teacher to instruct the whole family, once or twice a week, at a cost of from 6d. to 1s. 6d. a lesson; and also to prepare their boys for what they describe as their confirmation. For all this instruction the parents pay. As a general rule daughters are not included in this system, though in certain cases there are classes at the synagogues for girls as well as boys, and some of the reformed Jews bring their daughters also to this so-called rite of confirmation.

But CHRIST, and CHRIST alone, has restored to Girlhood and Womanhood that which Judaism by no means gives her —full and equal participation and responsibility, side by side with her brothers, in religious education, spiritual privileges, and the equality of the Christian Marriage Law.

Indeed the Jews have a zeal of GOD and of His great Moral Laws of Life, and family Love, and Home, though even unto this day, when Moses is read the veil is upon their heart—untaken away in the reading of the Old Testament ; which veil is done away, when, and only when CHRIST is received as the Messiah.

If the same energy and enthusiasm which is shown for Nationalism, and for teaching the Law given by Moses, could be employed in bearing to the World the grace, and truth, which came by JESUS CHRIST and extending His Empire, then indeed the Everlasting Gospel might at last be preached to every nation, and kindred, and tongue, and people.

For if the Spirit of GOD should again claim His Own, and descend upon His ancient people with Pentecostal Fire and Life, then might we see the Christ-Spirit driving the world-spirit out of the Homes and Schools and whole educational systems of Christian, heathen, and Moslem lands.

In the " Jewish Chronicle " of September 10th, 1915, the following striking passages occur. In dealing with the text, " Where there is no vision, the people perish " (Prov. xxix. 18) the writer states : " This philosophy that there is no vision, no invisible world, or at least that we cannot know it directly and immediately, takes all the glory out of life. It degrades literature, politics, business, the drama, art, music—everything.

" Take out from man the power of perceiving the invisible and the eternal, and all life loses its glory. GOD is no longer a Divine Reality, He is only an opinion. . . . The same philosophy is equally fatal to morals. There are no longer

any great, eternal, immutable laws. . . . There is no Right to do. . . .

" Let this spirit enter into politics, and there is an end of statesmanship. There is no longer any perception of great eternal laws on which we may stand, great eternal principles for which it is worth while to fight. The statesman dies, and in his place comes the politician. And so in all departments of life. Take vision out of life, and everything worth having is gone. . . .

" Ideals are not a creation of the human brain. What we call ideals are not conceptions we have created ; they are realities we have discovered. . . . The great laws of nature are not created by the scientists ; and when the vision of nature flashes across the mind of a scientist he has not made it ; he has found it. . . . The laws of harmony are eternal ; they always were ; and when the musician finds a new harmony, a new melody, he finds what was before and translates it into physical symbols which our ears can hear. . . . In the ethical realm the great laws of righteousness are not created, they are eternal . . . the laws of GOD'S Eternal Being. . . . So the secret voice that speaks in the soul of man is the witness of a God that is. The ideals are realities.

" Imagination is seeing. We do not create. We perceive, . . . Every scientist knows that science owes its progress to this power of imagination. All the greatest men in science first saw dimly and imperfectly the invisible realities, then followed, tested, tried their visions and proved the reality of them. The great seers and prophets of all time have not been men who have created thoughts to inspire us ; they have been men with eyes that saw, and they have helped us also to see. . . . These men, one and all, with different power and with different vision, saw the veiled realities. Revelation is unveiling.

" And so it is in modern life. The man who sees only the immediate advantage of some course of action is a man without

a vision. But the man who sees justice and honesty, and truth and purity, and righteousness as great eternal and immutable principles, the man of ideals, is the man who sees things in their right proportion. For ideals are realities, imagination is seeing, and therefore scepticism is ignorance. . . .

. . . . "There are men who cannot see any beauty in the Bible. What then? If a man cannot feel the pulsations of a higher, a nobler, a diviner humanity in this book; if when he holds it to heart there is nothing in it which quickens his life, inspires his ideals, ennobles and encourages him; if in the still small voice of his own heart he can hear no word of GOD speaking to him, and summoning him to a nobler and diviner life, he belongs to the halt, the lame, and the blind of the world of consciousness, of which pathological specimens you take no account.

"The world needs nothing more than men who will carry the spirit of vision into every phase of life. . . . The man who works without vision, who is not lifted up by his thoughts out of mere material things is a drudge. We need men to-day who shall have in them the vision of an Isaiah or an Ezekiel, and who shall make other men see with their undimmed eyes. . . . We need to supplicate to-day in the words of the 119th Psalm, 'Open thou mine eyes that I may behold.'"

But the full light of the knowledge of the glory of GOD is in the Face of JESUS CHRIST—the Light to lighten the Gentiles and the Glory of His people Israel.

If Christendom could so bear the Christ-Life to His Own that their eyes should be opened and they should behold Him, and yield to His conquering Love, then might Christian and Jew at length be at one in the Spirit of both the Old and the New Testament—the Christ-Spirit of Love, service, and self-sacrifice, not on behalf of one nation only, but for the Regeneration of the world.

CHAPTER XI

THE WORLD-SPIRIT IN THE SCHOOL

"For these would crucify the soul itself,
And stifle back upon itself the cry,
And deepest craving of the human heart,—
That which drew Moses to the Mount of Fire,
That which shook David on his couch of tears,
That which upheld Dante to Paradise,
That which saved Byron through the depths of sin,—
The unutterable thirst of man for GOD."

(H. E. HAMILTON KING, "The Sermon in the Hospital.")

GAZE more closely now at the Vision of the Open Door, in this day of supreme opportunity. It is the Vision of Childhood's need, and of the glorious power of Girlhood and Womanhood to supply it. And the fulness of time is come. GOD has prepared the way, and worked His own great purposes out, so that, in ways undreamed of only fifty years ago, the womanhood of to-day can fulfil her God-given function of bearing the Christ-Life to the children of every realm. In the highest sense, Woman can be the Life-bearer to the nations. The East is demanding the education of the West. For the first time in history, vast educational systems are to be built up among the ancient Asiatic races; systems which will gradually include the whole of each nation; girls as well as boys; women as well as men; of low caste as well as of high. And in every nation the door of the School stands open to Christian womanhood to enter; and where girls and women of the East are concerned, often it is open to womanhood *alone*.

Christian girlhood must know WHO it is, Who has set before her this open door. If she has been true to her LORD, surely

in her vision of the world's great need, she may reverently apply to herself those solemn words of CHRIST to the Angel of the Church in Philadelphia: "These things saith He that is holy, He that is true, He that hath the key of David, He that openeth and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept My Word, and hast not denied My Name." Let us earnestly listen to CHRIST'S Command to Girlhood and Womanhood to-day.

Nineteen hundred years ago, for the fulfilment of His world-wide mission, GOD had opened many doors for His first apostles, prophets, martyrs, and teachers. He made the mighty Roman Empire (heathen and corrupt though its people were) unconsciously serve His Eternal purpose. Its wonderful government, unity, and law; its great roads and means of communication; and the Greek language as a beautiful means of conveying thought; all were in readiness to be used by the Church in fulfilling her Life-bearing Mission, and in preaching and writing the everlasting Gospel. And the first great Missionaries of the Church, burning with the fire of the Spirit and the self-sacrificing Mother-love of souls, made use of these great doors of opportunity, and through them bore the Christ-Life to the nations, for the Regeneration of that corrupt and wicked world. They counted not the cost, but gave their all to the world-wide mission.

We, too, live in an amazing age, in which we can see that GOD has prepared, in still more wonderful ways, for the working out of His Eternal purpose, and the extension of His Kingdom. GOD has given to England the largest Empire the world has ever known; 350 millions of non-Christian races are under our rule. And the Mother Church of England has preserved all down the ages her Apostolic Orders and valid Sacraments; she possesses her open Bible and her ancient

Creeds; a true branch of the Holy Catholic Church. The Bible is translated into over 400 different languages and dialects, while, on the other hand, English is being taught in many of the schools of China. The difficulties with regard to language are indeed being overcome. Means of travel and of intercommunication have been marvellously simplified by all the inventions of modern science. The higher education of Christian girls and women has placed in their hands wondrous gifts of knowledge, science, medicine, and skill, for the teaching and healing of the nations.

Meanwhile these Christian women and girls owe everything to CHRIST, for He and He alone has raised and restored them to the purity, honour, and dignity that the Creator meant for His daughters.

GOD-INCARNATE has revealed Himself as Woman's Son and Woman's Saviour, and has bidden her go and take her part in the life-bearing Mission of His Church and teach all nations. Like her brothers, she, too, has been born again. The Mystery of the Spirit, and the Water, and the Blood has given her, equally, a share in the regenerate Life of the mystical Body of CHRIST.

Surely, not for nothing does the Church, at the very holiest moments on earth, place in the midst of the central acts of the two great Sacraments of the Water and the Blood the solemn reminder of the great Commission. Faithfully she lifts the Vision of the awful responsibility laid upon all the baptized and upon all Communicants, as CHRIST'S disciples, to bear their part in the world-wide Mission to the human race. In the very heart of the Baptismal Service, at the Sanctification of the Water, she tells how "JESUS CHRIST did shed out of His most precious Side both Water and Blood; and gave Commandment to His disciples that they should *go teach all nations, and baptize them* in the Name of the FATHER, the SON, and the HOLY GHOST." Again, at the Consecration of the Blessed Sacrament of the Body and Blood of CHRIST,

she owns the same Catholic Faith. At those supreme and awful moments, she daily confesses that CHRIST made upon the Cross "by His one Oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction *for the sins of the whole world.*"

Let us repeat again: Christian Girlhood equally with her brothers has received the washing of Regeneration and renewing of the HOLY GHOST. She too has claimed the sevenfold radiance of Confirmation. She too has drunk of the Cup of Atonement. And to-day the door is open to her to "go, teach all nations," and prepare them to receive the Life-giving Sacraments at the hands of GOD'S ordained ministers, the Bishops, Priests, and Deacons of the Church. Could there be a more direct way by which to enter a nation's mind in a single generation than through the schools, colleges, and universities of humanity?

Great indeed is the opportunity. Awful is the responsibility. Will not the call come to multitudes of the daughters of Christendom to be trained and to go, or at least to take an eager share in helping the great Missionary Societies to equip, and send out, highly qualified teachers to seize this great opportunity? Not only in the Mission schools themselves, but in State schools and colleges, in bringing Christian influence to bear on those who will be the future teachers and parents of the nations, vast possibilities are before us. The call is urgent, wherever we turn.

Gaze first at our Indian Empire. Valiantly, there, the Government is now striving to solve the Education problem. Great is the help that the State is willing both to give and to receive from the Church in this matter, if only the Church, *as a whole, is prepared.* For our Missionary Societies, with grants from the State, are doing splendid educational work, but need an enormous increase in the supply of trained teachers and funds from the Church at home. Of course the State, as a State, cannot and must not *force* Christianity

upon India. Still less, when education becomes compulsory, could or would British rulers *thrust* their Faith on non-Christian races, or show themselves intolerant or tyrannical towards native religions. Queen Victoria, as their first Empress, in confessing her own profound Faith in CHRIST, pledged her royal word to that effect, and thereby won the confidence of India.

But on the other hand, the State, in the past, has already run an awful risk in introducing secular education, science, and western civilization apart from Religion. Very forcibly was the danger of this fatal course pointed out by Bishop Wilkinson of Northern and Central Europe in the year 1906, in an article in "The Times." Writing on the dangers of neglecting religious education the Bishop stated: "A learned Hindu has written: 'Parents of native children turn round in indignation against the Government and say, "Are you aware of the mischief you are doing by your secular education here in India? Your science, your education, has made our children irreligious, agnostic, atheistic. You say you are giving us light; your light is worse than darkness."' An eminent Civil Service officer in India adds his testimony: 'This is an exceedingly serious state of things . . . this secular education takes away and gives nothing to the moral side of a young man's character; it is absolutely negative and destructive . . . far better that English education had never come to India at all. Every native gentleman, the father of a family, knows and laments the condition of things; police, magistrates, judges, departments of education, the Government of India itself, all recognize the terrible evil. It is an appalling state of affairs.' What more awful moral condemnation in the eyes of GOD could possibly rest upon a Christian nation than that it should go to these lands for gain, prestige, empire, take away what religion and morals they have, however low, and leave them without hope and without GOD in the world?"

So the Bishop wrote ten years ago, and we are still faced by the same problem on an ever-increasing scale, while the Government and the various religious bodies are making brave efforts to solve it. And the door stands wide open to-day for Girlhood and Womanhood to bear their noble part in the solution of the problem, and the averting of the danger.

Truly admirable is this desire of the Government to secure the help of Missionary Societies in mutual efforts on behalf of the spiritual, religious, and moral welfare of the people. Nobly does this present attitude contrast with the terrible history of the past, when, in the eighteenth and early nineteenth centuries, missionaries encountered the greatest opposition from the East India Company, and, later on, had to contend with further difficulties owing to the irreligious policy of the British Government itself. The article above quoted makes allusion to that disastrous period of history as follows: "This policy, which brought upon us the just judgment of the Indian Mutiny, has been well summed up by a Bengal Staff officer, who went through the Mutiny, and who wrote of 'that disgraceful policy that kept from the Sepoys all knowledge of Christianity.' But retributive justice followed the irreligious policy of the British Government, which was ushered in by the appalling massacres at Meerut and Delhi and culminated in that most horrible massacre at Cawnpore." Or, as Lord Lawrence, when Governor-General of India after the Mutiny, put it: "If England had not been afraid of professing her Christian principles in India, the Mutiny, which cost her £200,000,000 sterling, and rivers of blood, would never have occurred; notwithstanding all that English people have done to benefit India, the missionaries have done more than all other agencies combined."

And now in this twentieth century, as has been said, how great and satisfactory is the contrast to this false policy of the past, for the Government in India now contributes handsome grants and much substantial support to those

religious bodies that efficiently organize and maintain educational establishments: schools, colleges, hostels, training colleges, etc. The definitely religious character of the school or college is thus assured, and yet there is no religious intolerance, or compulsion with regard to attendance, or to religious observance. Meanwhile, State-aid goes far towards securing efficiency in the secular education and general equipment of the establishment. This system could of course be greatly advanced if religious bodies were so richly supplied with qualified teachers and missionary funds by Christian people of the Mother-country that they could lay due claim, on an immense scale, to the generous offers of the Government.

But are all the baptized at home burning to support their own Missionary Societies in this vast enterprise? Are young Christian teachers ready to volunteer by the thousand, both men and women, for this glorious work? Are wealthy parents eager to train their own sons and daughters to be leaders of thought and moulders of character in the colleges and universities of the East, or to pay for the training of others who cannot afford their own expenses? Will the Church produce thousands of young teachers, highly trained, both spiritually and mentally, in her own colleges, ready to respond to the Government's need of teachers in the myriads of new State schools? For it is not only in Mission Schools and colleges themselves that multitudes more teachers will be wanted, but in the State schools and universities it is of the utmost importance that spiritually-minded men and women, should, by Christian influence and Christian virtue, counteract the dire effects that the world-spirit of secularism and materialism has already produced in India. (See Appendix, note 14.)

Now is the supreme moment in history when the Church, *as a whole*, needs to be awakened to the immensity of this opportunity for bearing the Spirit of CHRIST to our great Eastern Empire, for the Regeneration of over 300 millions of our fellow subjects. But will the Mother-Church ever

realize her supreme duty of lifting the Vision of Imperial and Catholic responsibility definitely and systematically before *each* and *all* of the baptized, as a normal part of their religious education? Will Clergy, communicants, teachers, parents of the Church of England ever combine in enlisting and recruiting keen and eager young hearts for this heroic cause, by giving them a true idea of the splendour of the enterprise, the greatness of the opportunity, and the wealth of power that lies to-day in their pure young hands to minister to the mighty need?

Gaze at the marvellous Vision of the Durbar at Delhi, when the crowned and anointed Christian King of our small Islands in the West, received, as Emperor, the loyal homage of Eastern Princes and Rajahs, representing India's millions. Hear the Imperial proclamation of kingly benevolence and royal bounty. India is promised a vast system of education and modern learning; the wisdom of the West is to be brought to her children. The stores of knowledge in the treasure-houses of European libraries are to be unlocked for her. The marvellous discoveries and appliances of scientific research are to be at her service. And all this is not merely for her already learned Brahmins and Princes, her great mystics and men of high caste, and noble birth. Primary education is promised as well as secondary. Ninety-one thousand schools are to arise for her untaught millions. Education is gradually to be brought within the reach of all. And the Royal promise awards great sums of money from the public funds for this stupendous scheme.

Gaze again at another scene in this splendid Coronation Durbar. Solemn processions of immense size and impressive dignity are passing before the Christian King and Emperor. They are religious processions, and every one of the countless thousands of his Indian subjects who takes a part in them is engaged in Prayer. According to their light, and with varying degrees of faith and superstition, truth and falsehood

intermixed, they are praying to the One Supreme GOD. They are seeking the LORD, if haply they might feel after Him, and find Him, though He be not far from every one of us. There are two immense processions, separate from one another, representing two of the greatest of the world's non-Christian religions, the Hindu and Moslem faiths, They pass before our King in solemn religious order. What is the subject of their prayer and pleading? They are praying to GOD, as best they can, that He will pour out rich and continual blessing upon their Emperor-King. For their Christian Ruler —Hindus and Moslems offer earnest intercessions to the GOD Whom they but dimly know, but Whose great and full revelation we have long since received. It seems a faint foreshadowing of the Mighty Bond of Union that is at last to be, through the Fatherhood of GOD, and the Brotherhood of man, in the Unity of the one Spirit of CHRIST. But heathen and Moslem corruption, abominable practices, and evil superstitions must first be dispelled by the one true Light, for no man cometh truly unto the FATHER but by CHRIST.

But look again, and remember those awful warnings of Hindu parents and Indian gentlemen, with regard to introducing purely secular education and materialistic teaching, apart from GOD, amongst the millions of India. Sad indeed would the spectacle be if the fulfilment of the Durbar promise should lead to the destruction of such faith as those praying millions now possess, and give nothing whatever in its place. Will the Church of the Empire fail the Emperor-King when he strives to redeem his Durbar pledge, and give the promised education? Will multitudes of noble-minded Christian teachers be indeed ready to supply the need of the State, and claim its generous aid, so that Church and State together may solve the education problem in the Unity of the One Spirit, and body and soul may not be divorced in the education of India's children?

The awful European War has checked the fulfilment of the

scheme for the time being, and nobly has India sacrificed both wealth and life itself that we may live. Will our due response to India be indeed sacrifice for sacrifice, service for service, in the true Union of Atonement? Will men and women alike, of the Motherland, bear the Christ-Life to India, that India may live indeed?

Study the reports of the Missionary Societies at work in India. See what has been done and note what splendid organizations are ready to hand. What might not be accomplished if the Mother-Church could but send them a practically unlimited supply of volunteers for the teaching mission, with ample funds and necessary equipment for their training and support? Here there is but time for a brief glance at the work. Consider how these Societies, which are fulfilling our own responsibility to India, could lengthen their cords, and strengthen their stakes, if they had but the whole-hearted support and prayers of the entire English Church at their command.

See what has been accomplished, not only in India, but throughout the world by the S.P.G. in hundreds of schools and colleges, hostels, high-schools, and industrial schools; such as the S.P.G. Training School for schoolmasters at Nazareth; S. Ebba's Madras; S. Monica's, Ahmadnagar; Shoin Jogakko, Kobe, Japan; Diocesan School for girls, Tokyo; S. Katherine's, Maseru, Africa; S. Agnes, Rosettenville, Johannesburg; S. Mary's, Kuching, Sarawak; S. Faith's, Peking; S. Mary's, Rangoon, etc.

What truly Imperial work can be done for India by supporting the work of the Oxford Mission to Calcutta; the Cambridge Mission to Delhi; the Dublin Mission, Hazaribagh; the work of the Cowley Fathers and the Wantage Sisters at Poona, and of the Clewer, All Saints, Kilburn, and other Sisterhoods.

Study the work—"abroad, at home, afloat"—of "the oldest Missionary Society" of the English Church, the Society for Promoting Christian Knowledge, which for 216 years has

fought in the great cause of Religious Education. The building of Training Colleges and Schools beyond the seas is one of the chief works of the society, for which greatly increased funds are needed.

So again, in the account of the Educational Missions of the Church Missionary Society in their 1915 Report the following grand totals are supplied of their world-wide work. They have 3676 Institutions, Colleges and Schools ; 248,303 students and pupils ; and of teachers—113 men, 135 women, 4093 Native men, 1543 Native women, 1018 non-Christians. As a few examples of this great Teaching Mission we may mention the Alexandra Girls' School, Amritsar ; Bishop Poole's Memorial Girls' school, Osaka ; Annie Walsh Memorial Girls' School, Sierra Leone ; S. Stephen's College, Hong Kong ; Oyo Training College and Trinity College, Kandy ; etc.

The work of the Indian Church Aid Association needs large extension on behalf of European and Eurasian Children in India. With regard to the dire poverty of the poorer Eurasians or Anglo-Indians Mr. H. Skipton bears the following testimony in an article in "The East and the West" for October, 1912: "The existence of this class and its present deplorable condition offer the most serious stumbling-block in the way of the acceptance of Christianity by the natives of the country. The natives have before them an object-lesson in the working of our faith, which exhibits a selfish neglect of its own people that no Oriental religion would tolerate, for an instant, within its own bounds." Mr. Skipton considers that this treatment of our fellow-Christians is the canker that lies at the heart of all our attempts to Christianize India, for numbers have sunk to a condition which brings disgrace on the faith we profess.

The Roman Church in India has realized the importance of this problem, and now devotes a large share of its vast resources of men and money to work among the Anglo-Indians. These Roman Catholic teachers are, as a rule,

not English, but chiefly members of French, Belgian, and German Brotherhoods. But both the Government of India and the Indian Dioceses, as well as Missionary Societies, British and American, have expended large sums of money on Anglo-Indian education for many years past, and are now bravely facing this most difficult problem.

With regard to the rehabilitation of the European secondary schools throughout India, there is also the great scheme of Sir Robert Laidlaw. The appeal which he launched in England was backed by all that stands highest in religion and statesmanship, and the Anglican Church has benefited so far by something like £2,000 a year from this source. There is also the interest on the £30,000 assigned for this purpose from the Pan-Anglican Thank-offering.

But when we have considered the admirable work of many missionary societies, we need to remember that, in India alone, we are dealing with 315 millions of our fellow-subjects, only a small proportion of whom are yet under this Christian teaching. The work before us is stupendous if we are to save India from secularism, and needs to be realized and faced by the Church as a whole.

The Bishop of Madras has stated: "If I could have the teachers—men and women—I could baptize ten millions in five years," amongst the vast populations of the lower castes. Elementary teachers are urgently needed by the Bishop at the present time.

By studying such books as "A Short Handbook of Missions," by Eugene Stock, 1s. 6d., and "Foreign Missions," by Bishop Montgomery, 2s. 6d., we can get some idea as to the large amount of missionary work that is carried on by non-Episcopal Protestant bodies. Some years ago it was computed that they had more than five times as many missionaries in the field as the Church of England and Churches in full communion with her, and about seven times the number of native Christians.

We have specially gazed at the Vision of India's need because our responsibility is twofold in that great Asiatic Empire. There we must bear a double burden, as also in vast regions of Africa and wherever our rule extends. For on us is laid both the obligation to fulfil the world-wide Mission, and also the heavy debt of Imperial responsibility for the uplifting and purifying of the races under our rule. And that can be accomplished not by might, nor by power, but by My Spirit, saith the Lord of Hosts.

In the compass of one book we can but touch the fringe of so immense a subject as the Evangelization of the world, the primary duty of the Catholic Church, in which each individual Christian is responsible for taking part. All who have received the Spirit must help to bear the Life to the nations for the Regeneration of the human race. As we have said, the Door of the school and the college stands open to us, practically throughout the world. The decisive hour has come even amongst China's 312 millions ; the harvest indeed is plenteous but the labourers are few. There, and unto the uttermost parts of the earth, our Missionary Societies are ready to go up and possess the land if they could but be mightily supplied with armies of men and women, burning with the Spirit of God, and with ample means for their training and support.

Is it possible that we are doomed to behold the awful spectacle of the Church of the Motherland going down before the triumphant world-spirit of aggression and corruption, for the same reasons exactly as caused the Churches of North Africa and Asia Minor to crash before the sword of Islam and the same world-spirit ? For the things which destroy a Church's life, and drive the Christ-Spirit from her, are the lack of Mother-love and of Missionary-hearted zeal ; selfish enjoyment of spiritual blessings with no desire or attempt to spread them ; and time, energy, and life itself squandered in petty jealousies, bitter wranglings, and trivial details,

instead of life-giving Unity found in the world-wide Mission ; found, *never* by sacrifice of faith or principle, but by complete sacrifice of self on the part of the Church and all her members.

But now we are compelled to gaze at a truly appalling vision ; a vision of awful menace, and solemn warning. See our British Empire, that still bears the Cross of CHRIST, as her standard, bringing up multitudes of her own English-speaking children, in her overseas dominions, in either partial or entire secularism. Watch Christian governments launching expensive educational systems in British Colonies with little or no Christian teaching. See them driving the Spirit of CHRIST from the very children who could have taken eager part in bearing that Spirit to the nations, for the Regeneration of the human race. It is a Vision of the world-spirit finding entrance to the very schools of Christendom and driving the Christ-Spirit from His Own.

Yet during the last thirty years there has been ample warning of the terrible dangers arising from secularism in education. One had only to watch the dire results of such a system in France and in the United States to realize the havoc worked in a single generation. That ardent champion of Religious education, the late Bishop T. E. Wilkinson (of N. and C. Europe) did great service to the Empire, in constantly drawing attention to the grave evils which resulted from this godless course. The Bishop drew his facts from statements made by such leading French and American citizens as judges, heads of police, inspectors of workshops, etc., and from official reports, and most respected newspapers.

From France, as also from the United States, after some years of purely secular education, came overwhelming evidence of " the fact that with religious instruction all teaching of morality has disappeared ; almost everywhere moral education is either dying out or altogether non-existent." " For want of moral education the children are losing all notion of respect and duty, and become addicted to bad

language, and obscene expressions." ("Revue des Deux Mondes.")

From most reliable sources in both countries has come continual evidence through the last thirty years of the terrible effects of such a system upon a nation's life, and morals. On the highest authority we have heard of the steady increase of crime in the United States of America; of the appalling prevalence of divorce; and the indifference to maintaining even the most solemn contracts. We have already gazed at this reckless ruin of the home, and of the very life of the nation, in a former chapter.

With regard to France, we may indeed thank GOD that one good resulting from the present awful War is that we, and our Allies, are learning at last to turn back to GOD and the Eternal Realities. France, as a nation, is beginning again to return to her LORD. But as we are now intent on considering the terrible dangers that confront our Overseas Dominions if they persist in a course of partial or entire secularism in education, it is our duty to study and to take warning from the condition of France through the thirty years that preceded the Outbreak of War in 1914, remembering that it was in 1882 that she deliberately set up her completely secularized system. Bishop Wilkinson's weighty words in his Church Congress paper of 1907 will best emphasize the gravity of this warning. The Bishop wrote as follows: "The religious life of France is a very sad story indeed. . . . We have there the spectacle of a nation openly, ostentatiously, and of set purpose ignoring GOD. The French Government of to-day (1907) neither by act or deed makes mention of GOD, of Providence, or a Divine Law; it enforces a strictly secular education in all primary schools, and removes all religious symbols from all public buildings. . . . It is the formal, determined purpose of the French Government to organize a State without any reference to GOD. The Religious orders have been expelled; confessional schools have been abolished, and neither Army nor

Navy Chaplains exist. There is a great 'Labour Party' strongly organized in guilds that number a million members, and they are fiercely anti-Christian. While these changes have been going on, every four years there has been a general election, and the people have invariably ratified what the Legislature has enacted; especially was this the case last year (1906) when the majority in favour of the Government was overwhelming; and it is by the will of the people that the Church was repudiated.

"It follows from all this that France, as a State, has abjured Christianity; she is not, and does not profess to be a Christian nation. In the last thirty years she has been passing through a notable transformation; and in many respects, religiously, morally, and socially, the France of to-day is not the France of 1870. . . . Does all this imply that what the State has done, French people do, personally, in their homes, as fathers and mothers? Paine thought that, for a long time, the masses had been falling away into practical heathenism, and, sceptic though he was, regarded it as a national calamity. . . . To thousands and tens of thousands full of benevolence and good works, the very salt of corrupt and corrupting France—the present condition of things (the irreligion, the open blasphemy that prevails, the defiant unbelief and contempt of GOD'S Word and Commandments) is a cause of deepest grief and sorrow of heart. And let the English nation remember this: It was the rejection of Christianity in the schools of France that opened the flood-gates of this worse than heathenism, and through those gates the enemy of unbelief has come in like a flood. You have but to read the testimony of distinguished responsible Frenchmen to see that this is so. Judges, magistrates, heads of police, all bear their testimony to the results of purely secular education in France. It was but the other day that the 'Libre Parole' made this statement: 'Twenty-five years ago the army of crime (in France) was neither so numerous nor so audacious, nor so perfectly

organized as it is now. Its appearance has coincided with the advent of the new morality, with the putting into practice of those laws of so-called progress which have excluded from public education all religious ideal, all hope beyond the grave.'"

Now, with these awful warnings before us, let us turn again to our own Empire, and watch the dread vision of Christian governments launching great Educational systems in British Colonies with little or no Christian teaching.

Behold the serpent triumphing against the Seed of the woman; bruising the Heel of the Incarnate GOD Himself; driving Him from the schools and colleges and universities of His Own children, His brothers and sisters of the human race.

See in vast regions of the greatest Empire the world has ever known, whole educational systems built up, either entirely without GOD and without Faith—without the controlling and sanctifying forces of spiritual Truth and Grace; or with so grudging and meagre a proportion of religious teaching that it can produce little effect on life. And yet the Mother-country of that Empire, the Ruler of all those millions, has for some seventeen centuries owed her growth, and greatness, and very Life, to the Word of GOD, and the true Faith of the Incarnation; to Grace and Sacraments, and to the fact that the Church of CHRIST welded and taught, developed and formed the very State itself, through the early centuries, when, as yet, United Kingdom there was none. The State owes its very birth to the Church, and not the Church to the State. England's greatness was built up on the Word of GOD, and His Holy Will, and Commandments, in His Faith and Fear.

Well may we marvel at the sight of the daughter-countries of England's now world-wide Empire starting on the ruinous course of secularism and materialism in the rearing of their children; an Empire's very foundations being laid in the shifting sands of time, and not upon the Rock of Ages.

See vast provinces of Canada and of British Columbia, of New Zealand, and parts of Australia, and certain regions in South Africa, practically and systematically divorcing the soul from the body of the rising generation; driving GOD from His children, while the world-spirit triumphs over the Christ-Spirit, in both primary and secondary schools, in normal colleges and universities, in the very training of the future Teachers and Parents of the Empire.

Watch the ruinous results of such a system upon character and morals. Children of the Bush who know nothing whatever of Prayer or the Bible; some who actually do not know the Name of their SAVIOUR except through hearing it in oaths; boys and girls on the Prairie who are ignorant of the simplest facts of the Gospel Story; a generation of young souls sent out to face all the fierce temptations of life, deliberately deprived of the mighty strength and controlling forces which their Heavenly Father has prepared for them as their rightful heritage.

The position can be briefly described as follows: The disastrous system of entire secularism still prevails throughout all New Zealand and in South Australia and Victoria. So grave have been the results of this irreligious education, wherever it has been in force, that West Australia in 1893, and Queensland in 1910, at length, after a long period of secularism, introduced a certain amount of religious teaching to their schools. They adopted what is known as the New South Wales system, used by that State since 1866, and by Tasmania since 1868. This includes general Bible teaching by the School staff, and allows "right of entry" to denominational teachers in school hours.

In a following chapter we shall see how in British Columbia, and throughout the whole of Canada (with the exception of Quebec and Ontario) there is practically no religious teaching at all in State schools and colleges, except for one meagre facility to be explained later. The school staff are not allowed

to give any religious instruction whatever, nor even to read the Bible aloud to the children. And this sytem prevails throughout primary and secondary schools and colleges of the State, and in the training of teachers.

We will also consider later the question with regard to South Africa, but it is sufficient to say now, that an undenominational system has not solved the problem there, and although in some parts of the Union the "right of entry" is permitted, in others it has been withdrawn owing to sectarian jealousy. Something very much akin to rank secularism has been the result in many large areas.

Such briefly is the manner in which the greatest Colonial Empire the world has ever known is bringing up her own children upon whom such vast responsibility will rest in the future. That rising generation is to have the shaping of nations, and the settlement of racial problems in its hands. And yet, speaking generally, that Empire is neglecting her most priceless possession, for there is splendid material to be found in our Colonial children for the making of Empire-builders, Church-builders, and Missionaries to the nations, if their ideals and their characters were but built up in the Truth and Grace of GOD, and under the controlling force and influence of His Spirit. But, if this is to come to pass, the Mother-Church must indeed travail in birth for her little children till CHRIST be formed in them. Before we criticize, and as we gaze, we must bear in mind three important points. First, on no account must all or even half the blame for this state of affairs be laid upon Colonial Governments and State Officials. It is through the success of the devil in causing all the disunion and disruption in the Church of CHRIST herself that the havoc has been wrought; it is the most unhappy divisions of Christendom; it is the death-dealing spirit of the world, divorce and separation, showing itself in Christian bodies themselves in bitter hatred and sectarian jealousy, that has caused this triumph of the world-spirit

in the schools and colleges of such vast regions of our Overseas Dominions. The trail of the serpent is over us all.

As Bishop T. E. Wilkinson so continually pointed out, "There is the supreme question of Unity . . . for which, I hope, we daily pray. 'That the world may believe.' Yes. *That the world may believe.* We little realize how much of the unbelief and mischief now cursing the Christian and heathen world, hindering instead of hastening the fulfilment of our Master's Prayer, is the poison-fruit of our unhappy divisions."

Secondly, on the Church of the eighteenth and nineteenth centuries much of the guilt must be laid, on account of her lack, in the past, of Life-bearing zeal and Missionary-hearted love and sacrifice for her own children. Let us take but one instance of this: those who were in Australia years ago, when the secular system was established, unite in saying that this took place because the Church at that time was cold and indifferent to the whole matter, and instead of straining every nerve to bring about a right and just settlement, she let the great opportunity slip by; she lost almost all her own primary schools,—the only ones which then existed—sacrificing her children's rightful heritage and accomplishing nothing in the great cause. Let the Church of England at home take solemn warning.

Thirdly, in many cases it is in no sense right to lay the responsibility upon those daughter-Churches of the Empire, struggling with immense difficulties and pioneer hardships to establish the Kingdom of CHRIST in our Overseas Dominions. We do not expect our splendid armies who are fighting our battles in grim earnest against the world-spirit in the trenches of France and Flanders to provide themselves with rations and munitions. It is surely the duty of the Mother-country to supply her own troops and her own defenders with equipment for their warfare. And so long as a Colonial Church is practically a Missionary force, engaged in distinctly pioneer work on behalf of our own emigrants

in their first strenuous years—so long surely can she look to the Mother-Church for proper supplies in her war with the world-spirit, for the cause of CHRIST.

Therefore let us remember that, as the richly-endowed Church of the Motherland has been pouring hundreds and thousands of her own sons and daughters on to the Prairie, it is not for her to complain that the brave and valiant infant-Church of Western Canada in the pioneer Dioceses of Qu'Appelle, Saskatchewan, Calgary, and Edmonton has been unable to grapple with the matter of Religious education, or the establishing of great religious foundations as centres of definite Christian Teaching. That vigorous young Church of the Prairie has been struggling with immense difficulties, and doing much pioneer work in the building of Churches, Mission Houses, and Theological Colleges, and penetrating into vast new regions in the cause of CHRIST.

The Vision of the Prairie's need shall be more fully discussed, so it is sufficient to say now that those who draw their wealth from Canada, must surely be deeply responsible for the spiritual welfare of her children, and for the assistance of the Church in the great cause of religious education in the Far West.

So, again, the Church in Australia to-day is accomplishing magnificent work in the midst of tremendous difficulties, and faces valiantly, as the first of many and great perplexities, her threefold problem of religious education, in primary and secondary schools, and in colleges. To the utmost of her power she makes careful use of such "right of entry" to primary State schools as exists in New South Wales, West Australia, and Queensland. Next, she is doing her utmost to maintain her secondary schools on a thoroughly efficient level, and her problems with regard to these are twofold; for she needs at once: (1) "To found more Church grammar schools, in order to hold her own against the dangers involved in the predominance of the State system, and against the

attractions of the ubiquitous Roman schools which are the only boarding schools within reach of many country Anglicans. (2) To found Church hostels for the residence of scholars from the Bush, especially girls, who win bursaries tenable at the State high schools in country towns." For, as the 1915 C.B.M. review also states: "The Church (in Australia) has to make good its moral witness against the darling sins of a young nation; e.g. the gambling mania, which infects people of all classes. . . . It has to rescue and restore the discipline of home life in a Community impatient of authority. It has to win recognition for religious tradition and principle."

Meanwhile in the vast area of the West Australian goldfields the position is thus described: "The state of many districts is non-religious and non-moral, not irreligious or immoral, for the religious and moral senses are there, but have never been aroused. In the West Australian goldfields thousands of English immigrants are working. In many cases the Church has so far been able to do little or nothing for them. In many places, generations are growing up absolutely without even an elementary knowledge of Christianity. . . . Work cannot be extended, without money. The money cannot be obtained in West Australia, and other States have their own problems. The Church in the Goldfields has a big claim on England, since 80 per cent of the profits of the various mines go to England. The response where the Church has been able to do her duty has been splendid. The people are to be won if only the Church can be in time."

In New Zealand, where education is entirely secular, the Church is taking her part in the fight for the Bible in State schools. We are told, "It is an uphill fight, as there is strong opposition, particularly on the part of the Roman Catholics, but 'the Bible in State Schools League' of New Zealand is confident of victory in the long run. . . . The movement has become so strong that our public men must reckon with it. The War has interfered with the Referendum, but it is not

likely to do more than postpone the victory to which the League confidently looks forward." And what then? Who will give the Bible Teaching in those schools? Who will teach the future Teachers? Is it all to be a matter of the letter divorced from the Spirit? No; New Zealand's Church has been striving to raise a fund for the training and payment of a Guild of Church Teachers of Religion in Schools. It was *our* War that prevented her from duly observing her own centenary, in memory of Christmas Day, 1814, when that great Church-builder and Empire-builder, Samuel Marsden, held the first Christian Service in New Zealand. A centenary fund was to have been raised of £20,000—in fact, £100,000 was even contemplated—largely to be applied to the great Cause of Religious Education. But New Zealand's sons have come to fight for our very life, and surely we must not allow the spiritual life of their children to suffer because of their heroic sacrifice. Our Sacrifice and service must respond to theirs, and offer Life for life, in the Empire's At-one-ment.

One can imagine the tremendous need for many more secondary Church schools and colleges than at present exist for the training of, at all events, the future teachers and leaders of a country that, up to the present, has entirely banished the Bible from its educational systems.

So again, it is not on the Church in South Africa at the present time that the responsibility rests for the want of definite religious education. She is credited with the first place among Christian bodies for the volume and force of her Missions, and it is undoubtedly to the Mother-Church at home that she must look for fuller support and encouragement in her valiant work for the spiritual welfare of the Empire.

As everyone who has studied the question knows by now, the problem is one of immense difficulty and complication. The arch-enemy of mankind knows well how to vary his methods of attack, and accomplish his own destructive work, now in one way, now in another. He has not tempted

mankind through the ages without realizing the primary importance to his evil schemes of dealing with the young, and therefore using every art and wile to ruin the educational systems of the world, or twist them to his own ends. It is not only in countries like France, the United States, New Zealand, and parts of Australia, that this craft has been exercised. There, indeed it has taken the form of open rejection of Religion and spirituality.

The holy Bible is absolutely out of the reach of the children, and literally, under one of the Australian systems, That Name which is above every name has been erased from the very lesson books when it occurred in prose or poem. The school-door was defiantly closed against the Christ-Spirit, so it was all too easy for the world-spirit to reign supreme.

Quite in other ways, was the havoc wrought in Germany. There in theory, elaborate arrangements were made for giving religious instruction, but with no safeguard that it should only be given by those who believed what they taught. Thus, this very instruction frequently became worse than useless in the hands of teachers without faith or reverence, given over to free-thinking and infidelity. When German destructive criticism, godless philosophy, and the doctrines of aggressive militarism had permeated the minds of the teachers, the world-spirit could indeed work havoc and utilize the very Scripture hour for its own fell purpose.

Yet, in theory, and on paper, the extremely plausible appearance of the German scheme of religious instruction was indeed liable to deceive the very elect into believing that all was well, as it certainly did deceive many educationists and writers. Spend an hour in the National Society's library, and refer to the volumes of " Special Reports on Educational Subjects." Contrast the school syllabus of Germany with that of France or New Zealand, and it becomes very easy to understand why many of us were led to think that religious teaching was strong in Germany. Of course the crux of the

whole matter is : " Who were the teachers ? What did they believe ? and IN WHAT SPIRIT was the teaching given ? "

No teacher was allowed openly to teach unbelief, but children —as we all know—are quick to discern between a teacher's belief and unbelief. The following words of Bishop Wilkinson's seem surely pregnant with meaning now : " Confirmation in Germany is also obligatory ; but the teaching upon that rite is very different in the Lutheran Church from ours. As in Scandinavia, so in Germany, confirmation is looked upon as an introduction to business and society. The intellectual preparation is long and thorough, but the Gift of the Spirit, which is the central teaching and essence of our Confirmation service, is scarcely, if at all, recognized. The consequence is that, in Protestant Germany, the pastors keep no hold on their young people afterwards." A cold hard system of religious instruction, and a rite of Confirmation, from both of which the Spirit Himself is entirely absent, are indeed lifeless forms, however much they may deceive onlookers by their imposing outward appearance. The letter killeth ; the Spirit alone giveth life ; and where the Spirit of CHRIST is not, again the world-spirit reigns supreme.

As when he tempted CHRIST Himself in the wilderness, so can the devil quote and twist Scripture to serve his own crafty purposes, and leave out as much of the context as does not suit his taste. He has absolutely no objection to religious instruction provided there is no unction in it, and no fire ; no Life, or Love, or Light. If the Christ-Spirit is entirely erased from the teaching of the Holy Bible itself, even Satan has nothing to fear therefrom.

From the very beginning, destructive criticism of GOD'S plain Commandments and Laws of Life—the insinuation of doubt, and suggested scepticism—have been his favourite weapons in robbing mankind of their right to eat of the Tree of Life, and find Union with the Divine. By these methods, has the tempter ever led humanity to barter their birthright

for a mere mess of pottage, even for the deadly fruit of the tree of knowledge of good and evil. "Yea, hath GOD said, Ye shall not eat of every tree of the garden? . . . Ye shall not surely die: for GOD doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

This method of treatment of GOD's Word and Commandments, and of His Moral Laws, can apparently even evolve from the pages of Holy Writ the very doctrines of the cult of Odin, of Welt-power, and broken treaties, and of a necessity that knows no law—all, in fact, that it becomes a superman to believe and observe. There is none other name under heaven, given among men, whereby we must be saved than the Name of JESUS CHRIST. Those who do not bring into captivity every thought to the obedience of CHRIST, will, sooner or later, indeed dispense with the Christian virtues of purity and humility, pity and tenderness, reverence and gentleness, truth and honour, self-discipline and self-control.

For the one thing that the arch-enemy dreads and erases from Bible teaching, wherever he achieves success, is the life-giving doctrine of the God-head of our LORD and all that proceeds therefrom for the healing of the nations. It is all one and the self-same deadly principle at work; opposition to GOD-INCARNATE, and to His Divine authority and teaching; the struggle to drive the Christ-Spirit out of Humanity; the Divine from the human; both from Doctrine and Practice to drive Truth and Grace.

This is equally accomplished, with terrible success, whether through the triumph of Unitarianism in America and in modern society; or through the results of unlimited free-thinking and destructive criticism in Germany; or through the self-indulgent defiance of godless Governments that set up divorce courts, and State-regulation of evil, precisely as though GOD-INCARNATE had never revealed the unchanging

and eternal Will and Commandments of the Father of the human race.

Yes; the devil himself has no objection to the Bible being taught in the schools of humanity, provided it is handled by those who do not believe what they teach, or by persons who systematically omit its one unifying life-giving principle. For that one central principle of eternal life is found in the Divine Incarnation and Atonement, foreshadowed and prepared for, all through the Old Testament; fulfilled and accomplished in the New. It is the Spirit of JESUS CHRIST, and Him Crucified, taking Flesh, first in His sacred Human Nature, and then ever more and more in the lives of those who believe on His Name, who, in the mystery of the Spirit and the Water and the Blood, find Union with the Divine in the life of mutual sacrifice in the fellowship of the HOLY GHOST.

This is the victory that overcometh the world, even our Faith. The Cross alone is the sign of Triumph against the world-spirit. Only that Cup of mutual sacrifice can be the Grail of the holy Fellowship wherein mankind holds Communion with His GOD, and drinks the wine of At-One-Ment.

"Beloved, believe not every spirit, but try the spirits whether they are of GOD: because many false prophets (false teachers) are gone out into the world. Hereby know ye the Spirit of GOD: Every spirit that confesseth that JESUS CHRIST is come in the flesh is of GOD: And every spirit that confesseth not that JESUS CHRIST is come in the flesh is not of GOD: and this is that spirit of Antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of GOD, little children, and have overcome them: because greater is He that is in you, than he that is in the world. They are of the world; therefore speak they of the world, and the world heareth them."

We have seen the need of India, and of the whole non-Christian world, for the Spirit of Life Eternal, and the Purity, Grace and Truth of the Incarnation. We have watched

the greatest Empire on earth driving that very Spirit of GOD from the schools of Christian Colonies, through the past neglect of the Mother-Church for her own. Nobly, in our hour of need, have the sons of the Empire come to our aid, and offered their all for us. They have laid down their very lives in defence of our Altars, hearths and homes. Nobly let us respond. Let the sons and daughters of the Motherland offer sacrifice for sacrifice, and in defence of the spiritual life of the Empire, count not their very lives too dear.

Let us thank GOD with all our hearts that here in the Motherland the Nation has not yet taken the disastrous step of divorcing Church from State, Religion from education, and soul from body in the teaching of the rising generation. But there have been grave threatenings of constant danger, and all Christian people need to take to heart those ominous warnings from France and America, and parts of our own Empire. The eager defence of all Denominational schools and Training Colleges, and the determination to make them thoroughly efficient, should be the primary care of all who name the Name of CHRIST—against their common enemy, the spirit of the world. If all Christians united in the Spirit of Missionary-hearted zeal and the Mother love of children's souls, they could surely find a satisfactory way whereby definite religious teaching could be secured for the children of the various denominations throughout the State-provided schools, through "right of entry" granted to the various religious teachers, and by other means.

In the following chapter, we shall see in how statesmanlike a manner Mother Cecile of Grahamstown solved the Education problem to the eternal spiritual welfare of thousands on the Veldt. When women, burning with the Spirit of GOD, devote their great gifts and talents to their own royal task of bearing Life to the children of humanity, they can find their own sure way of overcoming the spirit of the world, by GOD's own Life-principles of Love and Sacrifice.

Unscrupulous and unprincipled political wire-pullers have dared to traffic in little children's souls, and to create, and lash into fury, bitterness on so-called "religious education difficulties" which in countless instances simply did not exist. For example, look at the thousands of denominational schools all over the land, especially in the country districts, where no parent has ever thought of using the Conscience-clause, or withdrawing their children from definite religious instruction. Anyone who ponders on these matters will find examples crowd to the mind, and probably the following case of a village in the Oxford diocese is by no means an isolated one. In a parish with a population of about 450 souls, there were no less than three nonconformist chapels of different denominations. Clear and definite religious teaching was given at the only elementary school in the parish—a Church School—which all attended. Through long years, no child was ever withdrawn from the religious instruction, nor from the Diocesan Inspection. Frequently the certificates of merit for special efficiency were awarded to the children of nonconformists, while one year, the bright little son of the resident minister at the Manse triumphantly carried home the Bishop's Prayer-book—the handsomely bound and much coveted prize which is given each year to the child who comes out first in the Diocesan Examination.

Whatever else this showed, it at all events proved very conclusively, as in multitudes of similar cases, that there was no religious trouble whatever in this particularly mixed school. Such troubles exist mainly in the minds of those politicians who create them. Meanwhile in countless cases, parents, teachers, and children are alike satisfied with the way in which the Vision is lifted in denominational schools, when education is duly based on Prayer and Praise, Faith and Love, and the teaching of our most Holy Faith.

One immense gain to the nation has been that large numbers of the teachers have thus, in their youth, received full and

definite religious instruction themselves, both at school and college, and therefore are ready in their turn to give it. Also it is a matter for deep thankfulness that the great majority of noncomformist bodies in the British Isles have therefore remained so much more orthodox in their faith than in countries where there is no definite religious teaching, or only secular education, in the Elementary schools. See the U.S.A., where the terrible heresy of Unitarianism has eaten so far into the heart of the nation that, in the case of millions, it has destroyed the very foundation of the Christian Faith—belief in the Godhead of our LORD. Instead of lifting the Vision of the Incarnation and the Atonement for the healing of the nations, multitudes have literally denied the truth of both. This, as S. John has taught us, is the very sign of the Spirit of Antichrist.

Dread judgment must one day fall on those hustings-orators, and political vote-catchers, who for their own worldly ends stir up strife and jealousy, and are perfectly prepared to barter little children's souls, and take the life and spirit out of religious instruction, or even do away with it altogether, for their own political advantage. Surely they will incur the wrath of Him Who sternly rebuked those who tried to keep the children from Him, when the Mothers pressed to Him with their little ones that He might lay His Hands upon them and bless them. His Words stand firm for ever: "Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

Not by betraying our priceless possessions and solemn trust—the 11,000 Church schools, and the still more precious heritage of our Training Colleges;—not by treating solemn Trust-deeds as "scraps of paper," and letting a godless and worldly generation tamper with the sacred legacies and lawful bequests of their God-fearing ancestors;—but in faithful imitation of that great Teacher, who lifted the Vision on the

Veldt, let the Church of England, and the managers and trustees of other denominational schools, strain every nerve, and exercise every form of self-sacrifice and enterprise to preserve both the definitely spiritual character, and also the high general efficiency of their respective schools.

Both in religious and secular matters they must be raised to the very highest standard possible, no matter what the cost and self-denial involved. Then indeed will Christian people be able to contend with the world-spirit, for the protection and salvation of their children's souls from its death-dealing, life-destroying poison. The Mother-Church, having poured out her very life and wealth in making her own colleges, teachers, and schools highly efficient in every way, will find that she has much to offer, and much to claim in return, both in material assistance and other benefits.

Having met the State, with lavish generosity, in the great work which the State cannot accomplish alone, of educating the twofold nature of the child—the Church can not only guard the definitely spiritual ideal of her schools and colleges, but also claim right of entry to her own children in the Council Schools, and supply for their eternal welfare that which the State cannot give.

More still, the sacred bond of Union in the Holy Spirit of mutual responsibility and self-sacrifice, *for the child's sake*, will at length bind in one both Church and State, both religious denominations and secular Boards of Education. Each must supply to the other that which the other cannot give. Secular bodies must minister in things material; religious bodies in things spiritual; knit together by the unifying principle of the love of the little child, even the parental love that desires that the whole child live indeed.

It should be remembered that a most practical way of rendering immediate help to our Church Training Colleges and Schools is by supporting the work of the National Society, 19, Great Peter Street, Westminster. (See Appendix, note 16.)

CHAPTER XII

THE VISION OF THE VELDT

" Spirit of might and sweetness too !
Now leading on the wars of God,
Now to green isles of shade and dew
Turning the waste Thy people trod ;

" Draw Holy Ghost, Thy sevenfold veil
Between us and the fires of youth ;
Breathe, Holy Ghost, Thy freshening gale,
Our fevered brow in age to soothe.

" For ever on our souls be traced
That blessing dear, that dove-like hand,
A sheltering rock in Memory's waste,
O'ershadowing all the weary land. "

(Keble, " Christian Year.")

Let us now watch the gracious work of the Christ-Spirit overcoming the world-spirit in the School. Let us see how, by Faith, Woman can take her part in this Life-bearing Mission, only if she yields in unconditional self-surrender to the Spirit of God, in purity and humility, with the burning Mother-love of souls. So vast is the subject that we can but gaze on a few bright Visions which may serve as shining examples for our imitation ; instances which demonstrate the underlying eternal principles which alone supply the secret of Victory.

We will consider carefully how the Grace of the Incarnation was mighty within these Mother-hearts, so that through faith they subdued kingdoms, wrought righteousness, obtained promises, waxed valiant in fight, turned to flight the armies of the aliens. For thus the Christ-Spirit can and does overcome

the world-spirit in the schools of the human race, when He can find true hearts wherein to rest: souls willing to be inspired with His Breath of Life, and Fire of Love, and shown how great things they must suffer in the Cause of CHRIST, for the Regeneration of the world. Let us see, first, the Vision of the Veldt; a woman so faithfully taking her part in the Life-bearing Mission of the Incarnation that the Spirit of JESUS has taken flesh in the lives of thousands in South Africa. For indeed, through Mother Cecile of Grahamstown, the Christ-Spirit found entrance into numbers of schools and colleges of the Empire. We shall do well to quote many of the words of her biographer, Margaret W. Robins. In her "Record of a Great Educational Work," we read as follows: "'He maketh His Angels Spirits and His Ministers a flaming fire.' These are the words that come into one's heart as one thinks of how best to convey to the world something of what Mother Cecile was. . . . It was the flame in her that attracted and held —the sense of an inspiring force behind one, never goading, always stimulating—throbbing with passionate human love, but always with eyes directed straight to the service and the honour of her Master." It is the same wondrous Vision of the only Life-bearing Principle. The HOLY GHOST had come upon her, and the power of the Highest had overshadowed her. It was the mystery of the Annunciation and of Pentecost—the Breath of Life and Fire of Love of the Spirit.

Cecile Isherwood had caught the flame in her girlhood under the influence of the late Primus of Scotland—George Howard Wilkinson—then Vicar of S. Peter's, Eaton Square, where a great and lasting impression had been made upon her and a strong desire for Confirmation aroused. When 16 years old, she was prepared for her Confirmation by him, and we read that "from that moment her whole life was completely changed, and all the manifold capacities, passionate enthusiasm, indomitable vigour, and *joie de vivre* were directed straight to the lifelong service of her Lord." It was the

unconditionalself-surrender of love responding to Love, sacrifice to Sacrifice ; the At-one-ment with the Divine ; even the life offered in return for the Life laid down ; fellowship in the Chalice of the Blood of GOD ; the only Life-bearing Union. She had seen the Vision of the Grail. She had shared the mystic communion of that sweet yet awful Cup. She would fulfil the Mission of the Incarnation and of the Atonement.

Let us grasp the full meaning of this, for Cecile Isherwood's life bears witness to the supreme importance of the faithful lifting of the Vision before *young* hearts and souls if the Church is ever to fulfil her world-wide mission.

At the age of 16 she had been confirmed. The radiance of heart and fierceness of zeal within her reflected itself on all around her. There is no impression without expression. She was at once shown how to begin work for Christ and His Church, and to bring her glorious enthusiasm to bear upon the world's great need. That parish priest who had lifted the Vision before her, immediately helped her to fulfil the Mission. She had her boys' class and other work in which she proved the joy of service, and lost herself to find herself.

Thus she was ready, even before she had come of age, to respond to the great call to South Africa which came to her in 1883. Bishop Webb, who had just been made Bishop of Grahamstown, appealed for workers, and Cecile Isherwood offered herself with the eager enthusiasm and whole-heartedness characteristic of her. There it was that, in twenty-three years, she accomplished that wonderful work in the cause of Religious Education which will ever stand forth as a proof of the miracles that can be worked when the problem of the School is faced in the full power and might of the Christ-Spirit.

She was called to her rest in her 44th year, and it seems almost incredible that she could have accomplished so immense a work in South Africa in less than a quarter of a century.

Under Bishop Webb she became successively the first

novice, then Sister, and eventually first Mother Superior of the Community of the Resurrection, which he thus founded in Grahamstown, at S. Peter's Home ; and great organizations developed and grew under her care. Her biographer could write only a few years after her death : " There are at this present time, some eighty-one Sisters and novices in the Community, 236 students in the Training College, 145 children in the Orphanage, and 47 native girls in the Industrial School, besides all the workers and teachers, making in all a total of 600 under the shelter of S. Peter's Home. And besides these Boarding Houses, there are the three Day Schools—S. Peter's, S. Bartholomew's, and the Douglas—under the Sisters' entire charge in Grahamstown itself, as well as S. Mark's Mission Home and School in Port Elizabeth, and the Boarding House for native girls attending the Normal College at Keiskama-Hoek, together with the Hut School there. When we come to look into the money raised, the figures are almost more amazing. In 1908 the buildings then standing represented £41,603, and since then almost £10,000 more has been raised and spent on further buildings."

The work of all others which has crowned Mother Cecile's name in South Africa, and borne the Christ-Life to thousands, is her truly statesman-like achievement of teaching the teachers, through her great Training College for teachers in primary schools, and a few years later, a College for secondary teachers also. Through the first of these alone, hundreds of students have already passed to take up their teaching in different parts of the country, and of what this great work has meant and continues to mean to South Africa abundant proof is almost daily offered. High testimony is continually borne to the efficiency and influence of schools here, and classes there, in the hands of S. Peter's girls. The Vision has been lifted on the Veldt and the Christ-bearing Mission fulfilled.

The origin of this Training College is one of the most

characteristic events of Mother Cecile's life. In the early nineties, Dr. Muir, Superintendent General of Education, horrified at the dearth of certificated teachers, appealed for the co-operation of private bodies, and Mother Cecile promptly offered to supply such a Training College as was needed, with the aid of Government support. Dr. Muir went to see her and realized at once that in this woman he had met a personality to reckon with, and was not slow to come to terms with her, promising, then and there, the genuine support he never afterwards failed to give. Several years afterwards at the opening of Mother Cecile's second Training College—that for secondary teachers—Dr. Muir bore witness to the wonderful success of the great work accomplished by her whom he described as having but *one* conception of duty, and a steady desire day and night to carry it out.

No wonder she succeeded, for Mother Cecile set herself from the first to make every department of her Educational System as efficient and perfect as possible. " It is no use grumbling," she wrote, " at the general trend of education in Cape Colony . . . unless we provide something better. This ' something ' must mean English schools equally efficient ; there is urgent need of *Constructive* work. Mr. Shreiner once said to me after a hot discussion, ' However much I disagree with your views about England, I'd never lift my hand against Constructive work—we have so little of it ' ; and then he went on to plead, as others like Judge Solomon have often done, for good, refined, efficient women teachers."

It was just this need that Mother Cecile supplied, through the hundreds of girl-teachers trained in the institutions of the Community where the fulness of the Faith was taught. There she trained the girls of the Colony, and also organized a scheme whereby English girls, desiring to give their lives as teachers to the Church and Empire, should be helped by the South African Emigration Society to come out to Grahamstown, and take their training there, instead of at home, in

order that, before their practical work began, they should learn intimately the peculiar conditions of life in the Colony. This plan has proved successful and is still continued.

Let us bear all these points well in mind, for we shall need to consider them carefully when we gaze at the Vision of the Prairie, and the urgent call to the Mother Church of England to fulfil her Life-bearing Mission there.

In numberless parts of our Empire the need to-day is exactly the same as that of which Mother Cecile wrote from South Africa, as follows:

"We want lots of money, and we want very badly indeed nice fresh English girls straight from their homes, with plenty of go in them, and a saving sense of humour. If all the young life is to be levelled up, it must be handled sympathetically, lovingly, and wholesomely by those who have sufficiently young hearts themselves."

Her grasp of the true Imperial Spirit of Life-giving Union—sacrifice responding to sacrifice, service to service, love to love—is strikingly shown in her letters. For instance, in 1901, alluding to the Boer War, Mother Cecile wrote:

"I do like to believe we sisters may be allowed to pour out love when our soldiers have poured out blood so freely, and *win* for CHRIST." Many of the girls in S. Peter's were sorely hurt by the war, but so great was the bond between the two races in that Christian atmosphere that one Dutchman, who had two girls in the school, refused to take up arms. "I couldn't fight against the country that has so taught and guarded my children." As Mother Cecile wrote, "It says something for the grit of our Colonial girls, I think, that we presented sixty-two for the Government Examination in 1900 and sixty-one passed—thirty-eight of that number being first grade—and this during the strain of war. One student alone lost seven of her own near kith and kin."

So also Mother Cecile vindicated, with unerring directness, that great fundamental principle of Life, that, on account of

the twofold nature of man, there must be no separation, no divorce, between the spiritual and natural, the sacred and secular, the Church and the State, in all dealings with humanity. True union between Church and State must be sought and found through the one unifying spirit of mutual sacrifice, service, and motherly love, in joint enthusiasm—not for worldly power or advantage—but for the life and true welfare of the whole human race. Again—the fellowship of the HOLY GHOST is the one thing needful.

While the State can supply the material, the funds, the fabric, etc., of educational systems—the Church, as the Soul of the State, must contribute the spiritual and moral powers, absolutely essential to true Character-building, which must ever be the ultimate end of all Education worthy of the name. Thus we read of Mother Cecile:

"From the first, her great heart went out to the needs of the country she had come to serve, and because of her rare vision, she saw that, if the people were to receive the full force of the Catholic Creed, it must reach them through education, and for this reason her whole heart was set on working *with* the State, inviting its inspection and accepting its standards of efficiency. She believed that nothing would so fuse the two races as co-operation between them on this matter of vital importance to the national life, and therefore she laid all her rapidly developing schemes with the definite view of including the Dutch in whatever advantages her schools—as representing the Old Country—had to offer. . . . Her courage never failed, and she threw open her schools, not only to Dutch pupils, but to their ministers, allowing free access to pastors of all denominations for religious instruction, confident that she could guard in perfect loyalty the truth committed to her, and lose nothing of the full richness of Catholic teaching and Catholic worship, . . . while at the same time giving to them the opportunity to take freely of the blessings that issued from that Truth.

"In this, of course, she gained the complete confidence of the Presbyterian Minister of Education and the leading Dutchmen in the State, and before she died won the blessed reward of being offered equally free access to teach Church of England children attending the large and important undenominational Girls' School in the town. She, at least, was given the power to solve the apparently insoluble problem of Church *v.* State Education."

We must bear carefully in mind that one great cause of Mother Cecile's victory for Christ on the Veldt was the fact that she had much to offer to the Empire in the matter of Education: Training Colleges, and schools, highly efficient in every department; hundreds of fully trained teachers for both primary and secondary schools; yes, and right of entry to her own valuable establishments. Sacrifice and Mother-love had indeed found the way to provide great educational privileges of all kinds for the children of the Church, with no divorce of the religious from the secular, but with equal excellence in the training of body, mind, and soul. She could therefore of course gain, as we have seen, the boundless respect and gratitude of State officials and educationists of differing views from hers. She could secure the full rights of the children of the Church, because she could offer so much to other children, and duly respect their rights in turn. There could be mutual sacrifice, and therefore unity, between the Church and the Denominations, simply because there was absolutely no sacrifice of principle, no betrayal of trust, nor of religious convictions; but complete surrender of self, of labour, and money, time, and talents, in burning Mother-love. Thus there was mutual respect between the Educationists of Church and State, each reverencing in the other the genuine desire to educate the souls, as well as the minds and bodies of the rising generation, and the will to go to the utmost limits of sacrifice in securing this.

Those who long to inflame their souls with that same Fire,

that caused Cecile Isherwood in her girlhood to lay her whole life and talents, income and possessions, upon the Altar of Sacrifice, cannot do better than sit at the feet of those same great spiritual fathers in CHRIST who so inspired her young life;—George Howard Wilkinson, Primus of Scotland, and Bishop Webb of Grahamstown. Has not Ruskin taught us that in our libraries we can possess literal "King's Treasuries"? Nay, more, that we can obtain entrance to that eternal Court of the chosen and the mighty of every place and time, and hold fellowship with them according to our wish. Learn of "The Presence and Office of the Holy Ghost," and of "The Priesthood of the Laity," from Bishop Webb's Works, and of the power of the soul that is united to CHRIST to overcome the spirit of the world, by studying those of Bishop Wilkinson: "Some Laws in God's Spiritual Kingdom"; "The Heavenly Vision"; "The Communion of Saints"; and others of his books.

Far-reaching as her wonderful work was, it stands to reason that Mother Cecile's influence could only affect part of our immense Empire in South Africa. Let us solemnly remember also that—whatever settlement may be made when the great War ends in the victory of Right over might—our African Empire, at this moment, is immensely increased through the addition of vast German Colonies, brought under the British Flag, through the loyalty and heroism of General Botha and many other noble sons of the Empire. While we fight to the death against the supreme manifestation of the world-spirit in Prussian militarism and aggression, let us recollect the awful responsibility that rests on Church and State to prevent that same world-spirit from infesting the homes, and schools, of South Africa, through secularism and neglect of Religious Education.

Just such work as Mother Cecile's is urgently needed for the introduction of the Christ-Spirit into schools and colleges, for the spiritual uplifting of the future parents and teachers

of the Empire. The most recent testimony to this fact is given by Canon Nash in his article in "The East and the West," January, 1916, as will be shown by the following quotations from his article, "Education Problems in South Africa." Referring to the religious question, he states: "The Governments do not deal with it at all in the university colleges, though the Anglican Church is taking steps towards establishing hostels for Churchmen. In the primary and secondary schools the general system is undenominational. . . . I must not go into the controversy, here, and will only say that a high educational official in Natal told me eight years ago that he found that there the religious teaching had been sadly neglected. Archbishop Jones publicly reported some districts in Cape Colony where it hardly existed. More recently I hear that large numbers of the Dutch are much dissatisfied about the matter. And quite lately our Church in Cape Colony has been collaborating with the Dutch Reformed to draw up a catechism which shall at least teach a great deal of the Faith. Undoubtedly our unhappy divisions confront the Government with a great problem as regards religious education, but I do not believe that undenominationalism is the solution of it."

Canon Nash concludes his article as follows:

"I have discussed only Colonial education. The education of the African deserves a separate paper. I may say briefly that it is all, by Government consent, in the hands of the Missionaries, and is subsidised, though inadequately, by the Government. The Africans are eager to learn, and are making great progress wherever they have opportunity. Of this, I am sure, that nowhere in the world is there greater need for a powerful Christian influence in the schools of the governing race in order that the white boys and girls may both be protected from the taint of heathenism, and may have the grace and the wisdom nobly to discharge their responsibility towards the backward peoples whom God has given into their hands."

With regard to Rhodesia, which is not in the Union of South Africa, Canon Nash tells us that through the influence of that great Empire-builder, Cecil Rhodes, there is "right of entry" to the Ministers of different denominations. In that small white population the English Church predominates, and he believes there has been no opposition to the methods, as in some other parts of Africa where the right of entry has been withdrawn. It is delightful to know that here also, a few years after Mother Cecile's death, her Grahamstown Sisters showed the old readiness to seize opportunities, and, when the call came to extend their work to Rhodesia, immediately determined to start a high-school in Bulawayo, and to set up a house there.

It is now nearly fifty years since Ruskin said of the Mother-country, "It is simply and sternly impossible for the English public, at this moment, to understand any thoughtful writing —so incapable of thought has it become in its insanity of avarice. . . . A nation cannot last as a money-making mob."

Are we going to expose our own emigrants and their children to this very danger, with all the strong temptations to worldliness and greed of gain, and not bear our part in lifting the heavenly vision before them?

We have now witnessed one noble example of the great educational work carried on in the Mission-field by Professed Sisters in Religious Communities, and only lack of space prevents the further study of this most important work in other parts of the world. But we cannot omit the mention of one other true "Mother in Israel," of the Cowley-Wantage Mission in Poona, who only recently passed within the veil—Mother Emily Clare, the Mother-Provincial C.S.M. in India. Under her wise guidance, for twenty years, the Mission developed on all sides. She found there three institutions, and she left thirteen, for she herself inaugurated S. Gabriel's School, S. Katherine's Hostel for normal students four Christian, and four Hindu Schools.

It must never be forgotten that the Religious life in the Mission-field furnishes a supreme object-lesson to heathen nations, which they cannot fail to grasp, of complete and life-long self-abnegation in the Cause of CHRIST. It is the witness in outward and visible form of the Spirit of Self-sacrifice, which cannot but impress non-Christians with, at all events, a sense of the intense value set upon Christianity by those who voluntarily forsake home, and father or mother, husband or wife, children or lands, for CHRIST'S sake, and the Gospel's. Both in the Teaching and the Healing Mission of the Incarnation the exceeding value of such witness cannot be over-estimated.

Yet, there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same LORD. Therefore we will now consider another form of vocation in educational work, in the service of Church and Empire, in which the assistance of noble-minded and states-man-like women is urgently needed, as Headmistresses of Diocesan Schools, Principals of Church Training Colleges, etc. etc., in our Overseas Dominions.

Again there is but space to take one typical example of such Imperial work as this, as illustrated in the life of Miss Lilla Strong. In Holy Week 1914, when this great Teacher passed to her rest, an article appeared in "The Times" of April 9th entitled "Character in Education of Girls," which described Miss Strong as being "among the most notable educators of girls of her time"; one who, like Miss Beale, believed that all real education must be based on religion, and consequently all her work was done in Schools which were founded for education on definite Church lines. It will be best to quote from two articles in "The Cheltenham Ladies' College Magazine" of Autumn, 1914, with regard to her great work for the Church and Empire.

In the first of these, Miss Soulsby writes as follows:

"Lilla Strong was first and foremost a servant of the Church;

she was also an Empire-builder, a great Headmistress, a Gentlewoman of the Old School, and a brilliant, fascinating woman, full of all the new thoughts and ideas of to-day.

"She had such power of enjoyment that she might easily have been content to fill life with pleasure (for herself and all about her); but she was touched to finer issues, and in the freshness of her girlish powers she gave a free-will offering of her whole life to the service of her Church and her country, in the true spirit of Miss Clarke, of Brondesbury, who educated her.

"The call of the Church took her to South Africa under Bishop Webb when she was twenty, and to the Auckland School at Simla when she was nearly fifty—an age when few would leave a work they had brought to success, to start on a new and arduous crusade.

"In the intervals between those times of foreign service, she worked for fourteen years in the cause of religious education at Baker Street High School, with loyal devotion to Canon Francis Holland, its Founder.

"Before that she had worked at the Ladies' College, Cheltenham, under Miss Beale, whom she always called—next to Bishop Webb—the inspirer of her best work. Perhaps her work in the world has been the noblest memorial ever raised to Miss Beale—many and noble as those memorials are.

"No account of Miss Strong would give any idea of the main factors in her life which did not speak of the passionate fervour of loyalty and admiration which she gave to Bishop Webb and to Miss Beale; she would care infinitely more that her debt to them should be recorded, than that stress should be laid on the world's debt to herself.

"For chivalrous loyalty was her chief characteristic, and next to that, perhaps, her power of eager, whole-hearted, self-devotion, whether to some Crusading cause or to a friend's need—she was like Sir Jenkyns Groote, whose epitaph said

that, 'whosoever touched his little finger, drew after it his whole body.'

"All these things are true, and yet, as one thinks of her, all her generous, loving, lovable noble nature seems to fuse itself into that one glowing, fiery power of putting life into those about her, and kindling them with something of her own enthusiasm for all that was true and noble.

"She was so full of the fire of the Knight-errant and Crusader, and responded so great-heartedly to every call that reached her, that all who worked with her, or learnt from her, must surely through her inspiration be in the vanguard of the Army of the Lord of Hosts."

The title of this article of Miss Soulsby's is "A Torch Bearer." Literally, one trembles to think of the unspeakable loss to the world which must have followed if no one had ever put into the hands of Lilla Strong in her childhood, and early girlhood, that flaming torch of the Fire of the Spirit, which she bore triumphantly and valiantly through the Empire, till others caught the living flame and lighted their torches with the same Fire of Life, and Love, and Light. Imagine what the difference would have been had she been brought up in one of the secular and materialistic secondary schools or colleges of Western Canada, British Columbia, New Zealand, or Australia, or indeed in certain of the colleges and secondary schools of the Motherland, where, already, the higher education of girls has been divorced from religion, from life, and from spirituality. What might not multitudes of girls have lost if Lilla Strong had never had the inspiration and life-giving influence of Miss Clarke and Brondesbury, of Miss Beale and Cheltenham, and of Bishop Webb? Let one who owes an infinite debt of gratitude for inspiration of life, to her, and to Canon Francis Holland, and his Baker Street Church of England High School for girls, lay at Lilla Strong's feet a tribute of loyal and reverent love. The words are taken from another article in the same Cheltenham magazine,

written by one who was a sixth form girl in 1892–3 under Miss Strong at Baker Street. The writer states :

" For many, Miss Strong must, in the highest sense, have proved a ' Character-builder '—a true Educator—drawing out their latent powers and lofty aspirations in response to her own magnetic force. Her firm religious faith and principle nerved and braced others, through the power of a splendid enthusiasm and the force of absolute conviction. She spurred us on to aspire to noble ideals and to high ambitions.

" There was driving force behind her words and life. She demanded our best, and—such as it was—we could not but give it ; for slipshod ways, slack habits, feeble aims, and low ideals seemed to melt away in her felt presence. She was strong, very strong, very determined—but with womanly strength and chivalrous tenderness. She was firm—very firm—and inspired awe and reverence.

" A soldier's daughter, she gave us her great and full friendship, but ever retained her dignity and proper reserve. Mere sentimental affection, and weakening emotion, were absolutely foreign to her nature, and she always claimed and received from those who loved her most intimately, the reverence and respect due to her position. Many of us literally rendered her a chivalrous hero-worship, such as a young Galahad would have given to his king.

" But above and beyond all, it was the sacred religious influence of this great teacher that most truly won our youthful hearts, and called forth our warm responsive enthusiasm. As has been already implied, this influence emanated from her whole life and character, and—whether she knew or not what virtue had gone out of her—she had a quite remarkable power of enthusing and inspiring others.

" Her addresses at Prayers on Saints' Days, or before the great Festivals, in preparation for Communion, would stir our spirits then, and—even after twenty years—live in our memories, in the freshness and sincerity of their strong appeal.

" ' For this was all thy care—To stand approv'd in sight of GOD, though worlds judged thee perverse '—the words ring out now, with the same intense zeal as on that S. Michael and All Angels' Day, in 1892, when she dwelt on these lines and took as her text, ' There was War in Heaven ' ; or when, before Christmas, she drew a deeply devotional lesson from the words, ' There was no room for them in the inn '—helping us to prepare our hearts for the great Altar-Service of the Incarnation.

" In these addresses, she spoke with all her full powers of concentrated energy, and collected faculties, and burned her words into our hearts by the fire of her enthusiasm.

" For surely we knew in Whose very Presence our teacher stood, and from Whom she drew that inspiration which thrilled our hearts and spirits, even in the everyday round of school work. She would tell us of the passionate yearning and eager longing for the Eucharist out in South Africa, where—at times—long weeks would pass with no possibility of a Celebration for herself and her companions—and of the intense joy when, at length, the supreme blessing of sacramental communion was theirs.

" Now and again, she would take a few of her elder girls to the great Sunday Celebration in S. Paul's, and the beauty of holiness, and the glory and harmony of that majestic worship, must have made deep impressions on many a girl's mind. It therefore was singularly suitable that when she spoke her farewell words to our School-Guild on December 16, 1904—before setting out for Simla—she should especially draw out the meaning of those beautiful lines from Keble's ' Lyra Innocentium ' :

> ' Then mourn we not with drooping heart,
> Though half the globe may seem to part
> Our prayers from home and friends.
> Our Matins meet their Evensong,
> And the dread Offering, all day long,
> All prayer, all duty blends.

The Eucharist of God's dear Son,
Like Him undying,
Is mighty, worlds and hearts in one
For ever tying.'

Surely these lines can but have a still deeper significance for us, since the Holy Week in which she passed into the visible Presence of Him Whom she adored, and 'moved a little nearer to the Master of all music, to the Master of all singing.'

"Not least among the noble works that Bishop Webb, Canon Francis Holland, and Bishop Lefroy have accomplished for the Church of Christ, must be reckoned the result of their discernment and wisdom when they summoned, and secured, the influence and spiritual force and power of Lilla Strong, to assist in moulding the characters of numbers of future mothers and teachers of the Empire in South Africa, London, and India.

"Her unflinching witness is more than ever needed in this twentieth century when, in vast provinces of our great overseas Dominions, the educational systems are almost entirely secular, and religious teaching has practically no place, either in the training of teachers, or in the Colleges and secondary and primary schools of great portions of Western Canada, British Columbia, Australia, New Zealand, etc. Where, as in many cases, no religious teaching is permitted to be given by the regular teachers—meagre facilities with regard to the 'right of entry' of outsiders can in no sense compensate for the unspeakable loss to the children of such sacred influence and impelling force as was ours at Baker Street, where our whole education was based upon earnest faith, and deep religious principle, and the highest teaching was given in the highest way by our great Headmistress herself. To her eternal honour let it ring out through heaven and earth that Lilla Strong would not teach in schools where she could not fully deal with the threefold nature of her children—body, mind, and soul—and throughout the Empire we rise

up in our thousands and call her blessed, and pray that the Church of Christ may never rest till a way is found of basing all educational systems, in the Empire and beyond, on that fear and love of Him, in knowledge of Whom standeth our Eternal Life."

Miss Strong's great work as a Church-builder and an Empire-builder cannot be too strongly emphasized. She rejoiced in the fact that she had been called to teach in three Continents—Europe, Africa, and Asia. Both her earnestness as a Churchwoman, and her spirit of intense patriotism and Imperialism must have left lasting impressions on multitudes of girls in the Schools where she worked, in Bloemfontein, Kimberley, and Grahamstown, in London, and in India.

With regard to her work at the Auckland House School, Simla, which had just been taken over by the Diocesan Board, we read that " in three years she accomplished much that had appeared impossible, and the Punjab Government made a large financial grant to the School in order to enable her to carry out the reforms she saw to be necessary."

Throughout her life she excelled as an organizer, inspiring those whom she placed at the head of each school-department with the enthusiasm which was one of her chief characteristics. Like Mother Cecile, she aimed at the highest efficiency in every branch of education. Her love of music was so intense that it might be called the passion of her life, and, during her time, the Baker Street Orchestra had no need to fear comparison with that of any school in England. None of her pupils will forget her teaching in music, literature, and Scripture, but she cared more for the formation of character than for intellectual attainments.

We have watched the triumph of the Christ-Spirit in numbers of Schools on the Veldt, through the great work of Mother Cecile and of Miss Lilla Strong, in their loyal obedience to the eternal principles of Life-bearing love and sacrifice. Let us now turn to the Prairie, and see there the unutterable

need for exactly such a Mission—based on the same principles —on the part of the Mother-Church for her own children in that vigorous young Empire of the West.

In some parts of our Overseas Dominions, as we have seen, more progress in the cause of Religious education has been made than in this last and youngest of our daughter-colonies, but it is still true to say that the same great need which exists throughout Western Canada exists also in British Columbia, in New Zealand, and in many parts of South Africa and Australia, in greater or less degrees. The want of the Empire as a whole is the same as that of the Prairie if the Christ-Spirit is to find entrance into the lives of GOD'S children in the educational systems of the world. Therefore the history that follows is given in full, as being typical of a world-wide need, and not only to describe the wants of the one Diocese in question—that of Qu'Appelle, in Southern Saskatchewan.

Let us see first the inner meaning of this Vision of the Prairie, bearing in mind that Mission on the Veldt. See through the last forty years the sons of the great Mother-Church of England going west, to people the Prairie and the Ranche, and then to cross the Rocky Mountains to the valleys and the forests, the rivers, and the mines of British Columbia. See them found for us a mighty Empire under the standard of the Cross, the Flag of Britain. Watch them building their shacks and log-huts, baby-towns, and infant cities.

See them sending back to England for sister, wife, or bride —the Home-builders of the Empire.

> "On the way to Rupert's Land,
> Are the girls that understand,
> For when nations are a-building,
> You will find them close at hand."

Amid pioneer hardships and heroic endurance, there take place the birthday scenes of the stalwart young race in the grand North West, and beyond the Rockies. It is a vision

of Life; of Love and Life triumphing through toil, and suffering, and heroism. It is the Birth of an Empire. Little children are now playing on the Prairie, around the shacks, which are now Homes. Hardy, manly little boys are riding bare-backed on the ranche, and rounding in their fathers' cattle.

And the Government is building primary schools wherever nine of the rising generation can assemble together, while colleges and secondary schools have arisen in the cities. But though the great battle of life is before them, and the spirit of this world is ever busy gaining entrance to home and school, there is *no* real provision made for the teaching and feeding of the children's souls in this whole educational system. With the following slight exceptions, there is no Prayer, no Worship, and no Bible in all these schools and colleges; and the State teachers may not give Religious instruction, nor explain GOD'S own Revelation of His Holy Will and Commandments. Girl-teachers who have gone out from England to Western Canada, longing to help to bring up the children in the Faith of CHRIST, have found to their bitter grief that their tongues were tied in this all-important matter, throughout the State system. Some have even been opposed when they tried to form Sunday Schools, and to give religious teaching in their own time, outside school-hours. Such is the dire result of the divisions of Christendom, and the consequent triumph of the world-spirit.

The slight exceptions to this otherwise entirely secular system are these. Of late years it has been made permissible, if the particular school board has no objection, that the teacher *may* recite the Lord's Prayer, at the opening of School. Also, there is one meagre facility for "right of entry." Under certain rules, *for one half-hour a week*, an outsider may teach a little of the everlasting Gospel and the things which concern eternal Life, to the children of his or her denomination. This right of entry is of some slight use

in the towns and cities, where there are persons who can make use of it, but, constantly on the lonely Prairie, outsider there is none.

Thus it is that, in the Birth of an Empire, the Christ-Spirit finds not entrance to the schools and colleges of God's own children for their Regeneration, that they might have Eternal Life and live indeed. The ideal of the new Birth is deliberately ruled out of their educational curriculum. And so the kingdom of this world is set up even in the school. For that which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

As we have seen throughout our world-wide Empire, the Church of Rome will have nought to do with such godless systems, but teaches, trains, and nurtures all her own children. She pours out her wealth in building their schools and colleges, and in training their teachers. In the spirit of self-sacrifice and motherly devotion she tends her own. Therefore, throughout the British Empire she wins the respect of Governments and of Educational Departments, and can rely upon and claim State aid where necessary. In this matter, at all events, she has shown the Christ-Spirit of motherly sacrifice and service. She is a force to reckon with, and she has the courage of her own convictions, and takes infinite pains to act upon them. Therefore her rights and those of her children are duly respected.

(The complaint usually made, however, against her schools must be mentioned, and that is that, while she instructs her children carefully in Roman Catholicism, other departments of her educational system are by no means so efficient in general teaching as in the State Schools. Here again the English Church must take warning. Efficiency all round must be the rule of the day.)

But yet another proof of the care of the Roman Church for her children is that she even arranges that through her admirably organized system of commendation, Roman

Catholic settlers who migrate from Eastern Canada, etc., to the Prairie, shall be so welcomed, directed, and advised by their priests, on arrival, that they invariably take up their quarter sections, or obtain work, only where there is already a little colony of their own co-religionists, with R. C. Church and schools all in readiness for their spiritual nurture, and for that of their children.

Meanwhile our own Colonial Priests—though still few in number, and serving immense districts—often have to plead in vain for letters of commendation from the Clergy and teachers of the English Church with regard to their own emigrants. Yet the S.P.C.K. publishes for 1d. an extremely useful booklet, entitled "A List of Clergy and Laity in the Colonies and elsewhere, who are ready to advise new-comers," with full addresses and other particulars.

Will English Church people as a whole ever remember that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of GOD"? Does the Church of England think so little of her doctrine and principles that she really desires that (speaking generally) the chief definite religious instruction in the educational systems of her own Overseas Dominions should be given by Roman Catholics, and that the great majority of her own Church of England children should be either relegated to partial or entire secularism, or be driven to take refuge from this dangerous course in the Roman Catholic schools? Is that all that English Church-people, as a whole, desire or seek for their own children's souls?

Surely this is not a very loyal or consistent attitude to adopt towards the English Branch of the Church, and their own faith and religious convictions. If they desire neither of these courses, why do they not show burning zeal and motherly self-sacrifice in providing for their own?

Yet this inconsistent attitude is constantly adopted by multitudes of English Churchwomen even in the British Isles,

when seeking secondary education for their daughters. In numberless instances they either send them to undenominational or even secular schools, or more frequently still to one of those hundreds of convent schools which the Church of Rome has so assiduously built through the length and breadth of the United Kingdom, in literally every town of any size at all. The education is inexpensive, and the French accent is good, and that apparently is all that the average English Churchwoman takes into consideration. (Study the year book of statistics with regard to all Secondary Schools for girls in the British Isles, and the truth of these statements can be proved in half an hour.)

Let it be clearly understood that the writer hereby implies *no* accusation of proselytizing against the countless R. C. schools of this Motherland. It is only the attitude of the average English Mother towards her own daughter's soul that is so difficult to grasp. Yet, in those very girls who are sent in thousands to be educated in convent schools in Great Britain, or in undenominational and secular ones—lies the real hope of the English Church. They are the future Mothers and teachers of the Empire ; the future leaders of Society and of great social movements for the welfare of humanity. They *could* have been the Church's eager Missionaries in the Empire and beyond, in the very highest sense, if their Church had lifted the Vision faithfully before them in their youth.

Also, why has not the richly endowed Church of England herself built very many more secondary schools for her own daughters, on the same lines as the Woodard Schools, and the Francis Holland C. of E. High Schools, for girls, throughout the land ? It is more than likely that supply would create the demand in this case. When one looks at her ancient endowments ; the multitudes of wealthy Communicants who contribute but little to their Church's support ;—the rich cathedral bodies ; and the great wealth in the hands of

ecclesiastical Commissioners, one wonders, in amazement, why some of these riches could not be applied to the increase of definite Religious education throughout the Empire. Indeed, in many cases, it might only mean the investment of some of these funds, in great Church Schools' Companies, etc., which, if they provided highly efficient education in every department, would probably not only pay their way, but also might prove to be profitable business investments. Meanwhile they would serve for the recruiting, training, and equipment of a splendid army of keen young Churchwomen, to lift the Vision and fulfil the Mission of the Incarnation in the Homes, and Schools, and Hospitals of the world. Girlhood's Mission for her SAVIOUR would be fulfilled.

Turn again to Canada, for the responsibility of Churchwomen of the Motherland is almost as great with regard to their daughters there as it is here at home. There are other facts to be borne in mind before we can fully understand the Vision of the Prairie's need and our own responsibility to supply it. Remember, when in the middle of the eighteenth century, Eastern Canada passed from French rule into the British Empire, England found there a country in which all the education that then existed was based on definitely religious lines. The France of that day educated her children through her Church. And ever since that time the educational rights of Roman Catholics have been duly respected in Eastern Canada, and thus it has come to pass that in both Quebec and Ontario, much more has been done also for the religious instruction of children of other denominations. Even to this day in those provinces a decidedly better system prevails than in any other part of Canada.

Shall it be said that it is better for a Colony's spiritual welfare, if that Colony comes under the rule of a Roman Catholic Country (as France and her Government *then* could be described) than under the rule of England, and into touch with England's Branch of the Holy Catholic Church? Will

the English Church as a whole (or, at least, *all* her Communicants) ever burn with Missionary-hearted zeal, and Mother love and sacrifice, till she does succeed in finding a way, by toil, and self-denial, and statesman-like organization, of caring for the souls of her own children overseas, all through their educational courses ?

Again, let history still further prove that it is the Church at home that has been chiefly responsible for the present difficulties with regard to Religious education on the Prairie. The deadness and indifference of the English Church in the eighteenth century—before and during Wesley's Evangelical Revival, and the later Oxford Movement—accounts not only for the immense increase of Nonconformist bodies in England, but also for much that has taken place in Canada. Past history shows clearly that both Eastern Canada and what are now the United States were greatly neglected by the Mother-Church in England, all through the early days of their colonization. Both Church and State were responsible for this spiritual neglect. One fact alone is sufficient proof of this ; viz. In the eighteenth century England deliberately withheld the Episcopacy from all our North American possessions, in spite of repeated and urgent appeals from those Colonies. In fact, it was not until after the Declaration of Independence that the Church of the United States of America succeeded at length in obtaining the consecration of a Bishop of their own, through the Bishops of the Scottish Church, and thus in 1784 began the Episcopate of both the United States and Canada. And that was the first Bishop of the Anglican Communion consecrated for our overseas work in any part of the world ! Up to that time no members of our Church, living outside the British Isles, could either be confirmed or ordained unless they undertook the great voyage to England, or an English Bishop was sent out specially to them, on a temporary visitation. After more than 1700 years of the Christian era how little the English Church was burning

with the Fire of the HOLY GHOST, or sacrificing herself to bear His sevenfold gifts, and His Ordination grace, to her own Empire and beyond! It is true that the State put difficulties in the way, but a Missionary-hearted Church could surely have surmounted these.

One result of all this neglect was that many of the people of Eastern Canada, if they were neither Roman Catholics nor Scotch Presbyterians, became attached to various Nonconformist bodies, and by them, to this day, the chief wealth of Canada is held. This wealth, of course, enables them to support secondary schools, colleges, etc., for their own children both in the East and the West, whither they have gone in large numbers. For instance in 1912, the Presbyterians in Regina, Sask., were busy with an education scheme, involving £200,000, and the Methodists had recently put up a college costing £40,000, while planning further efforts, in that same Diocese where the Church of England has provided no schools or colleges for her children.

Meanwhile the English Church on the Prairie is mainly represented by thousands of young agricultural labourers and working-men, who have poured out from our villages and towns to Western Canada with only a few pounds in their pockets and have, as we have seen, an extremely uphill struggle during the first few years of a settler's life. The Church that sends them forth to this pioneer life, on virgin soil, is surely deeply responsible for their spiritual welfare, and for that of their children, as also are the very great numbers of people in the British Isles who derive large dividends from Canadian land, railways, mines, and other industries. Recent census figures of the Dominion of Canada show that 39·31% of the whole population are adherents of the Church of Rome, 15·48% are Presbyterians, 14·98% are Methodists, and 14·47% are members of the Church of England, while the remainder (nearly 16%) belong to no less than 96 other forms of Religion, including almost every

variety of sectarianism, besides a considerable number of Hindus, Chinese, etc. It has, however, been calculated that more than half the emigrants from the British Isles who have gone to the West of late years belong to the English Church, and, as has been shown, these have little or no capital.

We have seen something of what other Religious bodies have accomplished in Canada. Now let us realize fully the grave fact that from the mighty Atlantic Ocean away to the Pacific, across nearly 4000 miles of the British Empire, the great Mother-Church of England has provided scarcely a school or college for the spiritual teaching of her own.

Primary Schools and Training Colleges she has none. The Kilburn Sisters of the Church have one good secondary school for girls at Ottawa and another at Yale, B.C., about 3,000 miles apart. (A Canadian sisterhood has two other similar schools in Eastern Canada, at Oshawa and Toronto, but the Church of the Homeland can hardly claim credit for these; nor yet for the two Havergal Schools recently started at Toronto and Winnipeg. These are both doing good work, and though not definitely Church Schools, the latter has been placed under the Superintendence of the Archbishop of Rupertsland. Miss Knox, sister of the Bishop of Manchester, is the Headmistress of this Winnipeg School.)

Then, in the Far West, which is practically a Continent in itself, there are S. Alban's College in Saskatchewan Diocese, and S. Hilda's in the Diocese of Calgary.

And these five or six schools, together with one or two in the extreme East, seem to represent the only Church schools for girls in the whole Dominion of Canada, and in British Columbia.

Meanwhile the Church's provision for boys, in the West, is apparently quite as meagre, although decidedly better in Eastern Canada.

In quite recent years, daughters of Churchmen on the Prairie have had to travel 2000 miles to Eastern Canada to

secure a good secondary education in the Faith of their fathers; while in British Columbia some have been sent to Roman Catholic Convent schools to avoid the disastrous effects on faith and character of entire secularism. Yet, throughout the West, the openings are great and real for Churchwomen, like those who lifted the Vision on the Veldt, to found and organize large secondary girls' schools and colleges. (Of course similar work is equally needed for the sons of the Church, but we are dealing at present with the spiritual education of the Empire's girlhood.) Such schools would be greatly welcomed, and, if thoroughly efficient, would not only be well supported, but (Canadian Churchmen assure us) would speedily pay their own way.

That was the Vision of the Prairie's need, lifted by a Canon of the Church in the Far West, when he appealed, some years ago, to various teaching bodies of the Mother-Church in England to come and found just such a school in his own Canadian town, where he said it could not fail to prosper. No teacher of the great Church at home responded. None realized the open door, nor heard the command "Cling not to Me, but go."

And still in that vast Diocese of Qu'Appelle, almost as large as Great Britain, the Mother-Church of England has provided no primary or secondary school, no college or hostel for her own sons and daughters; and the Bishop of that Diocese, in the midst of all his strenuous work, and the completion of S. Chad's great Theological College—has still to plead in vain for such schools as the Woodard ones for boys and for girls.

And surely full of meaning is the vision that rises before us now of English Girlhood's response to the spiritual needs of the Prairie's girlhood;—almost the only response made by the Church at home in the cause of Religious education in the Far West.

It was in 1912 that the Rev. Douglas Ellison, Head of the

Archbishops' Railway Mission in Western Canada, appealed to the womanhood and girlhood of the Mother-country, to help him to begin on the Prairie work of the same sort as he had seen so marvellously carried out by Mother Cecile on the Veldt, when he was Head of the South African Railway Mission, and Warden of the Community at Grahamstown.

He thus brought his statesmanlike gift of Vision to bear upon the great problem of Religious Education in yet another Land of far distances. The first step in the scheme was to be the building of the Princess Patricia Church Hostel for girls, in Regina, Saskatchewan, for the spiritual uplifting, home comfort, and religious help of some of Canada's girl-teachers, and other young women. Girls from the whole Province of Saskatchewan (more than twice the size of Great Britain), come to the capital city, Regina, to the Government Colleges and to qualify in the State Normal school, as Teachers for the innumerable State-Schools, which are springing up all over the Prairie. They take lodgings in different parts of the City. Rents of good lodgings are high, and even in the best regulated countries it is not wise to leave girls scattered throughout a city of 45,000 inhabitants, at the most impressionable time of their lives.

The Church Hostel would offer them a good and comfortable home, at a reasonable cost, where they could receive religious teaching, and be under definite Church influence and home care. If they desired it, they could be helped to prepare for Confirmation and Holy Communion, at the Hostel, and thus gain the highest grace for their important profession of teaching Christ's little ones. The Hostel would not only be open to teachers and students, but to other girls, earning their living in the offices and business places of Regina, and girls fresh from the Mother-country of all denominations. It was hoped that it would quickly become self-supporting; that a Church High School would soon follow, and that this "teaching of the future teachers" might hasten the day

when they themselves would be allowed to give religious instruction in the State schools.

Thus the Hostel was planned, and the Princess of the Prairie, who later inspired her own Light Infantry for the defence of the Empire, helped to lift that Vision of Girlhood's spiritual need in the great Far West, graciously giving permission for the Hostel to bear her name.

H.R.H. the Duke of Connaught, as Governor-General of Canada, laid the foundation-stone, on October 14th, 1912, "In the Faith of JESUS CHRIST." H.R.H. the Duchess of Connaught and the Princess Patricia were both present, and the Bishop of Qu'Appelle has given a very valuable site near the spot where it is hoped the Cathedral will one day stand in Regina. The Hon. Mrs. Campion, Chairman at that time of the G.F.S. Imperial Committee, took up the matter in England, and issued an appeal to the public, bearing the signatures of Lord Grey, the late Lord Minto, Lady Minto, Sir Gilbert Parker, M.P., Mrs. Townsend, Hon. Mrs. Campion, and Miss Lucy Soulsby. Mrs. Campion also appealed to the Associates and members of the Girls' Friendly Society, and it was from them that she received by far the greatest response. It was the daughters of the Church who understood the meaning of the Vision—even Girlhood's need of Religious Education—and conceived the way of its healing. Therefore the members of the Girls' Friendly Society worked and denied themselves till, with the help of their leaders, they had raised over £2,000 in the Cause of this Life-bearing Mission. We can mention only a few of these generous gifts. Girls in the persecuted Church of Wales helped their Associates to raise £50 in the Diocese of S. Asaph, and £10 in S. David's, etc. There were girls in Devonshire who gave up their Annual Outing in order that the money might be given to the Cause of Religious Education. Students at the Norwich and Ely Church Training College sent £5. Limehouse members collected £1 amongst themselves. From Lincoln Diocese

came over £40, more than £100 from Suffolk, and an Associate in the West of England herself gave £75. Purses of £10 each were collected in many Branches in readiness for a Royal Meeting, planned for October, 1914, at which H.R.H. Prince Arthur of Connaught had graciously promised to preside.

One member, named after S. Veronica, herself organized, with the other members of a Northern Branch, the raising of a purse of £12 6s. for the Hostel, and presented it as a surprise to her mother, the Branch Secretary, at their summer Festival. In fact, the G.F.S. continued their work for Religious Education until the awful European war burst upon the world, and checked this and myriads of other noble schemes, and postponed the Royal Meeting.

And this was the same society which, as we have seen, had helped to lift the Vision before the Manhood of the Prairie, to buy those eighty sites for Churches, and adorn their Altars and Sanctuaries.

With regard to all their work for Western Canada, the Archbishop of Canterbury, in 1913, expressed to the G.F.S. his cordial appreciation of "the very real help which they are thus giving to an important branch of Church work at a critical moment in our history," while the private Secretary of the Archbishop of York wrote as follows: "His Grace has heard with the greatest possible interest of the remarkable enthusiasm and self-denial which has been shown by the members of the G.F.S. in regard to the needs of Western Canada. He is full of admiration for the work which they have done, and only wishes he could stimulate the men of the Church of England to follow their example."

Of course, the £2,300 raised by the G.F.S. for the Princess Patricia Hostel is but a drop in the ocean compared with the funds required, in the Empire and beyond, in the cause of Religious education, for schools and colleges, for Training

Colleges and Hostels. But the history of this Vision of the Prairie is told in full for the following reasons :—

(1) It is typical of the need for such Church Hostels at all great educational centres in Christian and non-Christian lands.

(2) It shows how eagerly Christian girlhood can realize such a need, and do their best to respond to it, when they have been duly brought up to value their own religious privileges.

(3) It also makes its silent appeal to all Churchwomen of the Mother-country to do as many girls and associates of the G.F.S. have done, viz. through this, and similar funds, to make special thankofferings for the religious teaching they received in their own education, and for those religious Teachers who have most influenced their own lives in home, school, or college, or in preparation for Confirmation and First Communion. Cheques and subscriptions for the Princess Patricia Hostel should be sent to Miss Ethel Smith, G.F.S. Central Office, 39, Victoria Street, Westminster, S.W.

The G.F.S. has given a splendid lead in the matter, and as this Hostel is not planned merely for members of the G.F.S. as such, but is to be especially for the use of young teachers and students, there seems more than ever reason that Church-people in general should be given this opportunity of rolling away some of the reproach that rests on the Mother-Church with regard to Religious Education, and the Housing Problem, in many parts of our Empire.

For, as in the matter of schools and colleges, so, again, with regard to hostels for women and girls, our English Church is pitifully behind other religious bodies throughout our Overseas Dominions. For instance, although a large number of the girls who go to Canada belong to the Church of England, yet, out of sixty-two such hostels in Canada and British Columbia, only seven seem to be supplied by our Church (and these mainly through the G.F.S.), while the Y.W.C.A. is responsible for no less than thirty-nine of the others. All

honour to them ! Meanwhile the G.F.S. Organizing Secretary for Canada writes : " The housing problem throughout the West is great. This is one of OUR problems. We must not rest until we have the support of the public in our effort to provide homes for self-supporting girls. The first step in all social work for girls is to give them a place to live, not merely to exist. This done, much of our anxiety for them ceases."

And still the Princess Patricia Hostel is not built, nor the Diocesan School for girls that the Bishop desires to see arise beside it. That Diocese is named " Qu'Appelle," from an ancient Indian legend. The very name itself must surely lift before us a Vision of Him *Who calls* indeed for free access, not only to the Schools and Colleges in Canada and British Columbia, but throughout the world.

Thousands of children are passing through Colonial schools and venturing out on life with little or no knowledge of either the truth or grace of the Incarnation. A generation of teachers and parents is arising who have themselves been brought up either in entire secularism, or with but little religious teaching or controlling force, in the formation of their characters. How shall they keep the homes and schools of the Empire pure from the world-spirit, or bear to the next generation that which has been withheld from themselves ?

As Lord Selborne, one of the greatest lawyers of our day, has stated, " I do not believe it possible for a country to have any future before it, if that future is to be divorced from religion."

Those who tolerate in our Colonies, or any part of our Empire, either an undenominational system of education, or a totally secular one, would do well to ponder the burning words of Disraeli on the memorable occasion in 1864 when he addressed Wilberforce's Diocesan Conference at Oxford :—

" Our Empire is now unrivalled for its extent ; but the base, the material base of that Empire is by no means equal

to the colossal superstructure. It is not our iron ships, it is not our celebrated regiments, it is not these things which have created or indeed really maintain an Empire. It is the character of the people."

And, though speaking of the Mother-Church and country, the words of the great statesman seem singularly applicable to our Overseas Dominions to-day, in which he asked where that famous character of the English people would be, if they were to be influenced and guided by a Church without any distinctive creed. He believed that such circumstances, combined with accumulated wealth, and increasing luxury, would lead to "a dissolution of manners and morals, which prepares the tomb of Empires."

These words carry special weight as coming from the lips of that great Jewish Christian to whose genius and statesmanship we literally owe our Imperial greatness to-day. It was he who combated the mean and contracted dream of those who (to quote his own words) "looked upon the Colonies of England, looked even upon our connection with India, as a burden on this country, viewing everything in a financial aspect, and totally passing by those moral and political considerations which make nations great, and by the influence of which alone men are distinguished from animals." He literally established the principle of an Empire founded on mutual sympathy, responsibility, and self-sacrifice. Not only was it he and his colleagues who created the Dominion of Canada, but also with regard to the birth of the Empire of India we owe an inestimable debt of gratitude to the sympathy, the ideas, and the imagination of Disraeli, as shown in the policy of the Derby Government after the Mutiny.

From that time, the great Vision of Empire began to be realized, and twenty years later Disraeli put the visible crown to his work when, under his auspices, Queen Victoria became Empress of India.

We do well to remember that in this great statesman and Empire-builder we find a profound and instinctive distrust of mere intellectualism in religion, and of mere materialism in science, with a deeply held faith in that religion of the spirit which was the gift of his race to the world. Surely, also, it is deeply significant that the Vision of an Empire founded on the principle of Imperial Motherhood was first lifted before the nations by a Christian member of that same race that gave to the world both the Mother of GOD-INCARNATE and the Motherhood principle of the Church.

A seventeenth-century writer has said that—"Schoolmasters when they are such as they ought to be, have it in their power to new model and set right (by GOD'S blessing) once in twenty years a whole kingdom." Now, in this marvellous twentieth century, schoolmasters and schoolmistresses alike have literally the power to mould and to fashion, not only Kingdoms, but Empires, and to bear the very Christ-Life in the schools of all nations.

A distinguished Minister, not of our Church, after describing Mother Cecile's great work with reverent admiration, writes as follows: "We must aim at Christian education, of such kind as will make conversion, in the adult sense of the word, unnecessary. With true Christian nurture a child should pass gradually and naturally to a full saving knowledge of Christ. When we establish the right of the Christian teacher, then, and not till then, may we expect Christian parents to believe that one of the most important decisions they make regarding their children's eternal well-being is the particular school to which they will send them."

Greatly are spiritually-minded women needed for this Life-bearing mission, that the characters of the rising generation may be formed in the Image of CHRIST—the unselfish Christian character, living and growing in them. For the ideal in a teacher's mind with regard to each one of her pupils must ever be, "I want to help you to be as beautiful as GOD

meant you to be when He thought of you first"; which literally means to be made conformable to the likeness of CHRIST.

Women are needed, urgently needed, as we have seen, in Christian, heathen, and Moslem lands. Noble-minded, spirit-filled women, filled with enthusiasm, full of GOD. Women who have entered into the fellowship of the Grail, and with the burning love of complete self-sacrifice have responded to the Love of CHRIST by laying all their gifts and talents before His Cross, in the cause of His teaching Mission.

But it is not only great educationists and highly qualified teachers that are wanted, as leaders, with statesman-like powers of organization. If the Church is to obey her marching orders and to "teach all nations," girl teachers will be wanted for primary schools, either trained in England or to qualify for teaching in the land where their Mission lies, when Christian training Colleges at last abound. In India and elsewhere wealth will be needed to build and support schools and colleges, or to meet and supplement Government grants.

Above all it is necessary that the Church, through a Central body, should face the subject as a whole, and through a watchful survey of Imperial and world-wide needs, be ready to spread information, seize opportunities, meet Government offers, and arouse and guide enthusiasm and effort.

As Canon Bullock Webster says: "It would be difficult to overestimate the work which the Central Board of Missions is accomplishing in bringing together missionary leaders and missionary societies into conference and concerted action." Thus teachers, not already in touch with one of our Missionary Societies, nor with any special Diocese in our Overseas Dominions, can offer their services, and seek advice, through the Council for Service Abroad of the Central Board of Missions, Church House, Westminster.

Besides its valuable Annual Summaries and Reviews, this most important body issues, quarterly, a list of vacant posts

where workers are needed for the Church Overseas—clergy, medical missionaries, and teachers of all kinds, both men and women. (See Appendix. Note 14.)

The Council for Service Abroad works in touch with the Church Teachers' Fellowship (Secretary, Miss Kingsford, Church House, Westminster), in receiving offers of service from teachers, and giving information and advice with regard to the needs of all our Missionary Societies and Overseas Dioceses.

The Central Board of Missions possesses a valuable set of 120 coloured Lantern Slides (hand-painted), for use at Lantern Services during "Missionary Missions"; especially suitable for making definite appeals for workers in both educational and medical Missions. Copies of the music and words for these services, with a "Foreword" by the Archbishop of Canterbury, can be obtained from the Secretary, price 6d. each.

Another set of coloured Lantern Slides is possessed by the S.P.G., for use at a Service of Missionary Intercession. These slides bear upon the great subject of the answer made by the Incarnation to the world's need. (See Appendix. Note 12.)

In appealing for Educational Missions it would indeed be helpful if the sympathetic assistance could be secured of the Guild of S. Peter, in which are enrolled over 5000 Communicant teachers in elementary schools.

And again, the necessity for bringing the needs of the Mission-field before the rising generation *early* in life cannot be too strongly emphasized. The Virgin of the house of David was young, very young, when the Angel and Messenger of the Lord of Hosts was sent to her, for we know that the Virgins of Israel were betrothed in their early Girlhood. No breath of the world-spirit had touched her. Duly taught by a saintly mother the sacred facts of life, she could hold reverent and becoming converse with the Angel, sent from her HEAVENLY FATHER. Like all Hebrew maidens she was

looking for the redemption, and for the promised Birth of the Messiah. Yet this "Lily of Eden's fragrant shade" had been brought up in that city of Galilee of which it was asked, "Can there any good thing come out of Nazareth?"

In our nurseries, and in our schoolrooms, in the stately homes of England, and in the country rectories, yes, and in the fashionable houses of wealthy London society, there are growing up maidens, fresh from their CREATOR'S Hands, who, if the world-spirit does not poison the very springs of life, and quench the Divine spark within them, could be literally filled with the HOLY GHOST in their early girlhood, and take their part in the Life-bearing mission of the Incarnation in the Church of CHRIST.

They are amongst us to-day, those who could fulfil the Mission in the Home, the School, and the Hospital in the Empire and Beyond, if only the Christ-Spirit can find entrance to their hearts. The power is in the hands of their parents, nurses, teachers, and of those who help them to prepare for Confirmation and First Communion, to lift the Vision and inspire them for the Mission.

Instead of this, do we not continually meet, in every rank and class, women who apparently at no time of their lives have ever had any Vision at all of the Living Love and Loving Life of the HOLY GHOST the Comforter;—of the tongues of fire, and the rushing mighty wind;—who have had no Annunciation and no Pentecost in their lives? Many have been brought up in the hard, loveless doctrine of the "real absence" of their LORD from His Altar, instead of in the unspeakable joy and bliss of His Real Presence. These may well stand and weep by the cold sepulchre of a lifeless formalism, and cry—"They have taken away my LORD from the Altar and I know not where to find Him." There are multitudes who have never been thrilled by the Vision splendid of the world-wide Life-bearing Mission; who have never dreamed that they are wanted, greatly wanted in the vast work of the World's

Regeneration; women whose eyes have never beheld the Risen Living CHRIST in His Eucharistic Glory, or known the joy of Union, in Him, with all the members incorporate in His mystical Body, whether on earth or in Paradise.

Of course this is largely due to the lack of sacramental teaching in many lives, and the greatly divergent and differing views within the Church herself.

As we have seen in other departments of human life, the devil's craft and malice is ever most perseveringly employed in attacking those Divinely created Unions or Unities, which are the essential secret and guarantee of Life. When the unity of the one flesh, the one Body, is marred and broken, the Christ-Spirit, the Spirit of Life, is driven out. We saw this death-principle at work in the home, cutting asunder that which GOD had joined together that they twain might be one flesh. The world-spirit has indeed worked havoc with the Marriage Union.

So again with regard to the Holy Eucharist, the very Sacrament of Unity, which, above all other means of Life-giving grace, was ordained by CHRIST to be the great bond of Union between all the members of His Mystical Body—each with each other, all with Him. Heart-rending in its piteousness and awfulness is the dread vision, through the centuries, of the bitterest disputes, and the fiercest persecutions of Christian against Christian, centering ever most fiercely around the LORD'S own Service of Union in His Sacrifice—instituted as His true Love-Feast. "The Cup of Blessing which we bless, is it not the Communion of the Blood of CHRIST? The Bread which we break, is it not the Communion of the Body of CHRIST? For we, being many, are one Bread and one Body: for we are all partakers of that one Bread." Surely never is the devil's triumph more completely manifested in the victory of the world-spirit than when he succeeds in destroying mankind's rightful union in the very Bread of Heaven, and the Cup of the Blood of GOD'S

Atonement. The world-spirit has indeed worked havoc even around the Holy Grail itself.

This has been one main factor in causing the rifts in the very Unity of the mystical Body of CHRIST, so that the Church herself is split into the three great branches of the Roman Church, the English Church, and the Orthodox Church of the East, besides all the Non-Episcopal bodies of Northern Europe, and the almost countless sects of Nonconformists in Great Britain and America. While some Christians are teaching nothing but a doctrine of the Real Absence of CHRIST from His Sacrament, and seeking to divorce the inward spiritual grace from the outward visible sign, others are literally denying the Cup to the Laity, and presenting a mutilated Sacrament to CHRIST'S people. At the same time, multitudes have forfeited that Apostolic ordination of the Priesthood, whereon the full validity of the Sacrament rests. Is it to be wondered at that the Church of CHRIST has failed so greatly in the fulfilment of her Life-bearing mission to the whole human race if the very Spirit of disunion and separation has entered the one Body, and very gravely affected her Union with CHRIST, the Life-giver ?

But the ignorance with regard to Church doctrine and Church history amongst many of the educated classes is quite astounding. How many intellectual women of the present day in their public schools and colleges, in professions and in business, have just cause to complain that, at no period of their education has any man cared for their souls. Many have been left at the mercy of a vague and lifeless undenominationalism, if not of entire secularism. Multitudes more have only been fed, both at church and school, on what the writer of the Epistle to the Hebrews describes as milk, and have never been strengthened with the strong meat of the Word, nor given any idea of the depth of the riches both of the wisdom and knowledge of GOD, and the glory of His Revelation of Himself. They themselves are

surely not to blame if the reproach is only too true of them: "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of GOD; and are become such as have need of milk, and not of strong meat."

In their upbringing, boys undoubtedly need above all things the religious teaching and influence of a noble mother, and sisters, and other good women, while equally important it is for girls to come especially under the spiritual and intellectual training of a true Father, brother, or Parish Priest. Happy, blessed are those women who in their childhood and girlhood have had the friendship, companionship, and guidance of a parent who was in the highest sense both their earthly and spiritual Father in CHRIST; girls who, like Lucy Pusey, and multitudes of other daughters of saintly men, could gain mental balance, width of intellectual outlook and sympathy, spiritual vision, moral depth, and a true sense of proportion in life, from close association with a great man's spirit and mind.

Happy indeed are those, who from their earliest childhood onwards, in stages of steady growth and development, have been led to pursue their keen studies in GOD'S great Books of Nature and Science, of Providence and History, of the Inspired Word, and Divinely appointed Sacraments, under the loving guidance and instruction of such teachers as may truly be described as men of GOD and Prophets of the LORD. Led by them gradually into the fellowship and companionship of the saintly masters of the spiritual life, through due use and discussion of their writings, girlhood's choice of the noblest and most suitable books of devotion and theology can be duly guided into safe and attractive channels, and protected from dangerous dabblings in shallow pools of vague and doubtful teaching.

How early little children can learn their first lessons of the Presence of GOD, in company with Mrs. Alexander, and her

"Hymns for Little Children"; Mrs. Heman's poems; Mrs. Gatty's "Parables from Nature"; and Kingsley's "Madam How and Lady Why"; ready to pass on, while quite young, to the enjoyment of Keble and Longfellow, Wordsworth, Tennyson, and Browning, as spiritual interpreters of the wonders they study in their lessons in science, botany, physiography, and natural history. It is not surprising that thus simultaneously, deep and reverent interest is aroused and sustained, not only in Creation, but in the great Creator; not only in the wonders of the Universe itself, but in the more stupendous Vision of the Maker of Heaven and earth; the Author of all Beauty, and the Source of all Life and Light and Love.

It is quite natural after such an education, that both boys and girls should enter upon their time of special preparation for Confirmation and First Communion with their powers of spiritual perception already quickened and developed, ready in humility, penitence, and faith, to seek the anointing of the HOLY GHOST, and the Real Presence of GOD-INCARNATE in His Eucharist. It is not surprising then that public schoolboys should value such books as Crakes' Confirmation manual, "The Sevenfold Gift," and other books of devotion—or write home to say that they must be informed by return of post "all about Inspiration and the Apostolic succession"—in order to settle someone else's vague views on these subjects.

Books by the Bishop of London will be valued: "The Gospel in Action"; "Banners of the Christian Faith"; "Work in Great Cities," and others; "A Lent Manual," by T. Birket Dover; "The Heart of Jesus," P. N. Waggett, S.S.J.E.; "Confessions of S. Augustine," etc. Later on, in college days and after, they can pass naturally to the enjoyment of Canon Liddon's works, and those of Dr. Illingworth, "Divine Immanence"; "Divine Transcendence"; "Christian Character"; "Personality Human and Divine"; "Reason and Revelation," etc. If good editions cannot be

afforded, these can now be obtained at 6d. each, paper covers, or 1s. bound, in Macmillan's popular editions.

Meanwhile, there is now much inspiring literature to be had dealing with the Missionary problems of the world, some of which should surely be in the hands of every young Communicant as part of their ordinary education; such as the following books, to be obtained from the C.M.S.: "The Story of Islam," T. Lunt, 1s. 6d. "The Daybreak Call," A. Costain, 1s. "The Secret of the Raj," Basil Mathews, 1s. 6d. Why should not Missionary "Study Circles" be arranged as part of the ordinary education of girls, whether in secondary schools or at home?—using such books as the following: "The Outcaste's Hope," G. H. Phillips, 1s. "The New Life in China," E. W. Wallace, 1s. "The Future of Africa," Donald Fraser, 1s.

They must be led through their studies, prayers, and regular intercessions to keep their minds and hearts truly Catholic, Imperial, and Cosmopolitan. As described in a former chapter the use of the "Quarterly Intercession Paper" will go far to assist in this matter.

In such ways as these, parents, teachers, and Clergy can lift the Vision of the world-wide Mission of GOD-INCARNATE before those very children of His Church who will have, in the future, immense power and influence in their hands. For these are they who in Church and State, in our Indian Empire and in our Colonies, in Army and Navy, in hospital and laboratory, in school and university, will be the future Clergy, rulers, teachers, doctors, and parents of the Empire that is to be; who could indeed bear the Christ-Life to the nations, for the Regeneration of the world.

Surely it was not the least valuable part of their work for the Church that was accomplished by great spiritual Fathers in CHRIST, such as Bishop George Howard Wilkinson, Bishop Webb, Canon Francis Holland, Canon Woodard, Dean Butler, Canon Carter, Dr. Pusey, and many others, when

they devoted time, energy, and unceasing effort to the missionary inspiration, spiritual training, and careful religious instruction of highly educated and cultured girls who, in the future, would have great powers in their hands for the service of the Church and the world. Both Church and Empire owe a boundless debt of gratitude to those great Saints who lifted the Vision of the Cross and the Grail, of Sacrifice and Service, before the eyes of hundreds of such girls, ere the false glamour and glitter of the selfish world-spirit had claimed them for the votaries of mere pleasure-seeking and self-indulgence, or had quenched the glow and warmth of their girlish enthusiasm with its cold and deadening scepticism and false materialistic views of life.

There must be thousands of women now who would be proud to own that, under GOD'S blessing, they owe their all to the fact that they were educated in one or other of the great Church Schools founded by such men as we have mentioned, and came directly or indirectly under the spiritual influence of their Founders. Honour, honour, eternal honour to their names—these veritable defenders of the faith and spirituality of Girlhood in an age of much secularism, unbelief, and vagueness.

"Let us now praise famous men and our fathers that begat us. The LORD hath wrought great glory by them, . . . leaders of the people by their counsels, . . . wise and eloquent in their instructions."

Let the women who owe much of their joy of living to such as these, remember that to whom much has been given, of those shall much be required, and let them prepare to bear their part as strenuous workers in the great cause of Religious education.

Much help is ready to hand for all who wish to gain further experience in giving religious instruction, either in Sunday Schools or in Day Schools. S. Christopher's College, Blackheath, exists for this very purpose, and the Rev. W. Hume

Campbell's books (Principal of the College) explain the method of teaching, and enable us to work in co-operation with the scheme.

So, too, under the approval of the Archbishop of Canterbury, the Mothers' Union has organized a system of recommending and supplying a large number of suitable books, to be used in the religious education of children and young people up to 18 years old. The book and list descriptive of the whole system (entitled "Religious Education Book Supply," post free 7d.) can be obtained from the Mothers' Union, Church House, Westminster. Much information is given with regard to the choice of books for general Bible Study, Church Doctrine, and Prayer Book, Devotional Books, etc., according to the age of the children. Boxes of these books, pictures, and maps can be sent out on sale or return.

Pictures are of course of the utmost value, and can be ordered through any bookseller; as, for instance: Nelson's Coloured Bible Wall Pictures, 23×32 inches, nearly 300 subjects; from 6d. upwards; sold singly, or in sets, mounted on rollers, etc. Hole's "Life of Jesus of Nazareth," illustrated by 80 coloured pictures, painted by the artist in Palestine, Eyre and Spottiswoode, 7s. 6d. The Holy Bible, illustrated by coloured pictures by Harold Copping, Religious Tract Society, 7s. 6d. Also various pictures from the Whitwell Press, Plaistow, E.

Then, too, all the great Missionary Societies have their Children's Branches, and their admirably organized "Study Departments" and "Lending Libraries," for the very purpose of inspiring young hearts for the great Crusade. Why, in every primary Church School, should not the Scripture hour, on one or two days a month at least, be set aside in the Diocesan Syllabus for studying part of one of the excellent and simple courses of Missionary Study prepared by the various Societies on purpose to interest children? A short Missionary prayer, like those of the King's Messengers, might

well have a place in the daily opening and closing Prayers of all Church Schools, while a Missionary Hymn on Fridays, and special petitions for that part of the Mission-field in which the children are most interested, would keep the Schools in touch with that great work for which the Children's SAVIOUR died. In Sunday Schools, too, this main object for which the Church exists—the Evangelization of the world—should form a central part of the teaching and prayers and hymns. Thus Missionary magazines can be circulated, books lent, and the use of the Churchman's Joint Box taught for the work of the Church abroad, at home, and in our own Diocese. The Church has indeed her organizations ready to hand in her secondary and primary schools, Sunday Schools, G.F.S., Bands of Hope, Children's Guilds, etc. etc., through and in which to lift the Vision. (See Appendix. Note 13.)

In dealing with large Parochial Classes, a teacher is often seriously handicapped by the heavy cost of books, when needed in large quantities. We therefore cannot be too grateful for the really excellent Communicants' Manuals, etc., which can now be obtained at extremely small cost. Such, for instance, are the "Church Scouts' Prayer Book," at 2d. (and the companion edition suitable for other lads), with an introduction by the Archbishop of Canterbury; and this same Communicants' Manual adapted for the use of girls, entitled "A Prayer Book for G.F.S. Members," 2d., with an introduction by the Bishop of London.

The former of these is very valuable for giving to young soldiers and sailors. Several soldier-communicants, of various regiments and different ages, in the Camp at Aldershot, assured the present writer that it was exactly the right book to give to young men in the Army.

Messrs. Mowbray's "Churchman's Penny Library" contains a number of very helpful books. The following have been proved to be of especial use. No. 2, "Selections from the Imitation of Christ." No. 15, "What every Christian

must know and do." No. 16, "An outline History of the Church of England." No. 25, "Courtship and Marriage." No. 28, "Church Teaching for Boys and Girls," and many others, of the same series, at 1d. each.

Also, Mowbray's penny illustrated books, "The Story of the Father's Love"; "The Story of Holy Week"; and the "Pictured Life of Christ." The series of penny Picture Cards in Sepia (10×7 inches) are very helpful.

It is greatly to be hoped that a new edition will be brought out of the Rev. Frank Shaw's "Manual for Communicants' Classes," at 3s. 6d., which supplies a felt want, through a large number of outline lessons on Eucharistic doctrine; (an even more helpful book than his "Manual of Communicants' Addresses").

"The Sevenfold Gift," by the Rev. T. Crake, 9d., and "Confirmation," by Vallings, 9d. (Mowbray), have been found most valuable for numbers of boys and girls preparing for Confirmation.

The following very simple hints may be of use also to teachers of the young.

The actual handling of the Word of God, and the reverent searching of the Holy Scriptures themselves are essential parts of education most surprisingly neglected, even by those who do profess to give Religious Instruction. It is surely an amazing fact, and almost incredible, that one finds everywhere multitudes of children attending Church Day Schools, Sunday Schools, and classes in connection with various Church Societies, of whom a very large proportion do not possess either a Bible or New Testament! Yet an excellent copy of the New Testament, in good print, can be purchased for 1d. (from the British and Foreign Bible Society), and surely the very first duty of Teachers of Religion should be to see that each child under their instruction not only knows a good and simple form of morning and evening Prayer, but also forms the habit of reading, at all events, a

few verses of the New Testament every evening as a matter of course, as soon as he or she can read. Girls easily acquire this habit, and boys could try to do so, or make a rule of at least Sunday evening reading. These penny Testaments might well be sold to the Children if they cannot be given to them, as well as halfpenny "Churchman's Kalendars" (S.P.C.K.), with instructions as to reading, daily, the one lesson which is taken from the Gospels or the Acts. This practice will be found invaluable, for it unites the child from earliest days with the greatest Bible-Reading Union in the world, by forming the habit of using a part of the daily lectionary of the English Branch of the Holy Catholic Church. With girls of higher education, this practice would probably go far towards restoring the excellent habit, once common amongst them, of reading in due course all the daily Psalms and Lessons appointed by the Church, and thereby acquiring a knowledge of their Bible which is, alas, none too frequent in these days.

Children can of course learn, in an easy and interesting manner, to repeat in order the names of the Books of the Old and New Testament, and thereby rapidly master the difficulty of finding passages quickly. These most obvious matters are only mentioned because it is quite lamentable to find the numbers of children (under the instruction of Church-people) whose intelligent use of the Word of Life has never been cultivated in these simple, natural, and delightful ways! To possess a New Testament of one's own as soon as one can read it, is indeed an honour, and "from a child" to know and handle the Holy Scriptures themselves, and not merely books about them. The possession of a Prayer Book, and a similar training in the "finding of places," should soon follow the honour of possessing a New Testament of one's own. (S.P.C.K., 2½d., or with Hymns A. & M., 5d.)

The very language of our Authorized or Revised Versions of the Gospels should ring in the ears of childhood; *not*

unpardonably debased paraphrases of their simple and majestic English.

Surely, too, under the modern system of education, even teachers of religion are doing untold injustice to the rising generation in belittling the invaluable habit of committing to memory the very words of Holy Scripture, so that duly explained passages, and even whole Chapters of the Bible, may become a very part of the children's mental consciousness, woven into their thoughts of Life; coming naturally to the aid of the soul in time of temptation, suffering, and sorrow; in illness and sleeplessness; or in their own future work of teaching or ministering to the sick and sorrowful.

Millions can give evidence of the wonderful psychological fact of the retention in the memory, even in extreme old age, of that which is carefully learned by heart in early childhood, and can bear witness to the immense spiritual influence, consolation, and strength derived all through life, from a memory well stored in youth with the words of Eternal Truth. Deeper and fuller meaning dawns upon them, as life goes on, dimly understood at first, but growing clearer in the light of experience, and of suffering; mighty to help in time of need. For the HOLY SPIRIT is the Inspirer of the written Word. He is the Teacher and the Comforter. He teaches all things, testifies of CHRIST, and brings to rememberance whatsoever He has said.

Yet this Word of Life, the priceless possession of the human race, is the Book which is specially excluded from countless schools in the British Empire, or used in so grudging and mutilated a form that literally the Spirit is divorced from the letter. CHRIST'S lambs are deliberately starved. GOD'S own children are deprived of their rightful heritage. The child is less educated instead of more;—for the soul, the higher nature is stunted, and spiritual perception dimmed. A mutilated being is the result, for the chief part of the child's threefold nature has been neglected and left undeveloped.

No Moslem race treats the Korân with the insulting indifference with which many so-called Christian races treat the Holy Bible. No Hindu would insult their sacred writings with a like contempt. No poor heathen omits the effort to put his child's spirit into touch with the spirit-world, such as he believes it to be. It is reserved for nations which have received the fulness of the Divine Revelation, to withhold the knowledge of God altogether from the schools of their children.

Let it be no mean part of Womanhood's Mission to-day to win entrance for the Bible, and for the teaching of GOD'S Holy Will and Commandments, in Schools and Colleges throughout our Empire.

May we not adapt for our own use, the prayer of the aged pastor in Longfellow's translation of "The Children of the Lord's Supper"?

"GOD of the Universe, hear me; Thou Fountain of Love everlasting,
Hark to the voice of Thy servant! I send up my prayer to Thy heaven!
Let me hereafter not miss at Thy Throne one spirit of all these,
Whom Thou hast given me here! I have loved them all like a mother.
May they bear witness for me, that I taught them the way of salvation,
Faithful, so far as I knew, of Thy Word; again may they know me,
Fall on their Teacher's breast, and before Thy Face may I place them,
Pure as they now are, but only more tried, and exclaiming with gladness
FATHER, lo! I am here, and the children, whom Thou hast given me!"

CHAPTER XIII

THE CHRIST-BEARER IN THE HOSPITAL

"For the healing of the Nations."

THE third door of immense opportunity that stands open to girlhood and womanhood to-day, in the Empire and Beyond, is the door of the Hospital, which would give her entrance to millions of the weak, the suffering, and the brutally treated of India, China, Africa, and of all the world.

When the great war of 1914 burst upon Europe and "stabbed our spirits broad awake," womanhood and girlhood beheld the vision of the Empire's need and conceived the way of its healing. Just as their brothers heard the Call to Arms, so they heard the Call to Service and Self-sacrifice. The splendid energy, zeal, and power which had hitherto perhaps been mainly expended on this world's fleeting pleasures, were duly consecrated to the Empire's healing in her hour of supreme trial. Multitudes, who never nursed before, have now learned the blessedness of this sacred ministry. They have lost themselves to find themselves, and in the fellowship of the Holy Grail they have drunk of the Cup of Atonement. Sacrifice has responded to Sacrifice; service to service; life to life.

Countless numbers of women and girls are also now giving almost every hour to patient work in Hospital Supply Depôts, rapidly becoming skilled in making many requisites for the relief of pain, and the healing of the wounded.

A new and priceless gift is in the hands of thousands to-day. When the awfulness of war is over, surely multitudes of those

who have learned the wondrous power of healing can never return to listless, empty, or merely pleasure-seeking lives, and lay down the Red Cross Banner. Surely they will not bury their new-found talent; lay up their pound in a napkin; or hide their light under a bushel. For the HOLY GHOST, Who is the LORD, the Giver of Life and Healing, has imparted to His servants and His handmaidens some measure of His Own wondrous gift of wisdom and power, in medical science, surgical skill, and ministries of love and service, for the healing of the nations.

Gaze at the Vision. See the Sun of Righteousness arise with healing in His Wings.

> "O wisest love! that flesh and blood,
> Which did in Adam fail,
> Should strive afresh against the foe,
> Should strive and should prevail;
>
> "And that a higher gift than grace
> Should flesh and blood refine,
> GOD'S Presence and His very Self,
> And Essence all-divine."—NEWMAN.

For through the touch of His Spotless Human Nature, CHRIST, through His Spirit, the Finger of GOD, came to sanctify, purify, and heal, poor fallen and corrupt humanity. For, 1900 years ago, the world into which He came had so entirely given itself over to abomination and to insolent defiance of GOD'S Holy Laws of temperance, soberness, and chastity, that it had well-nigh destroyed itself through all the terrible disease, corruption, and insanity which were the direct result of evil living. For wherever the godless and selfish spirit of the world animates the human race, it sets up the kingdom of the beast in sensuality and self-indulgence at the expense of others, and hands on, down the generations, the most terrible ills that body and mind can suffer. Therefore GOD-INCARNATE came to do even more than heal and restore the poor suffering bodies, ruined brains, and sightless eyes of

sin's countless victims, first by miracles of Divine Compassion, and later by His Own Spirit's wondrous gifts of medical science and surgical skill. CHRIST did far more than that. He struck at the root and primary cause of disease and death. He struck at sin and selfishness, at lust, self-indulgence, and immorality, and brought the healing and the Regenerating Spirit to purify the world, both man and woman, soul and body, spirit and mind.

For "ye know that He was manifested to take away our sins; and in Him is no sin. For this purpose the Son of GOD was manifested, that He might destroy the works of the devil." He came to reveal the truth and supply the grace whereby complete personal purity, self-control, and self-sacrifice would "make brutes men, and men divine." They should be born again of His Spirit of Love and Life, and thereby become the sons of GOD. By Love they should thenceforth serve one another, and live no more unto themselves but unto GOD. For Love is the fulfilling of the Law of our being, for we are made in the Image of GOD, Who is Love; and "we know that, when He shall appear, we shall be like Him: for we shall see Him as He is. And every man that hath this hope in him, purifieth himself, even as He is pure."

From the very time of the Fall of Man, the promise had stood firm that the Seed of the woman should crush the devil's power. Abraham's Seed, in Whom all nations of the earth should be blessed, should overthrow the Kingdom of the beast. Unto Him should be given dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him; His dominion should be an everlasting dominion, which shall not pass away, and His Kingdom that which shall not be destroyed.

All down the ages, patriarch and prophet, psalmist and seer beheld the Vision afar off; the Divine Healer, the LORD'S Anointed, the Messiah, bearing the Spirit of Life and healing to regenerate a dying world. "The Spirit of the LORD GOD

is upon Me; because the LORD hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; . . . to comfort all that mourn."

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert."

He shall call every one that thirsteth, "Come ye to the waters," even the Holy Waters of Ezekiel's Vision (chapter 47) which issued out of the sanctuary of GOD, bearing healing and life.

And this Vision of the Holy Waters, more than 600 years later, received full interpretation in the Revelation of S. John the Divine. For the pure river of Water of Life proceeding out of the Throne of GOD and of the Lamb betokens the regenerating Spirit of the new creation, while the Tree of Life is on either side of the river, and the leaves of the tree are for the healing of the nations.

Thus, in the fulness of time, He, Whose very Name is "GOD the SAVIOUR," came as the true Messiah, anointed with the Spirit for both the teaching and the healing mission of the world's new birth. Then in the towns and villages of Galilee and Judæa, and by the holy lake, every prophecy was fulfilled, every Vision realized. In the Power of the Spirit JESUS went about all the cities and villages teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing every sickness and every disease among the people.

He raised the dead; He cast out devils; He rebuked the hardness of men's hearts; He forgave the sins of the penitent. He vehemently condemned the unrighteousness of the Scribes, Pharisees, and hypocrites.

And on that ever memorable occasion when He came to Nazareth, where He had been brought up, and as His custom

was, went into the synagogue on the Sabbath day and stood up for to read, it was the fulfilment of Isaiah's great prophecy of the Healing mission that He specially claimed as His own: "This day is this scripture fulfilled in your ears." And the eyes of all them that were in the synagogue were fastened on Him.

And through the long days the people thronged Him, and pressed to Him with their sick and sorrowful, and great multitudes came together to hear and to be healed of their infirmities. And He, the Divine Healer, was so filled with the HOLY GHOST, and so burned with radiance of Love, and fierceness of zeal in the cause of poor suffering humanity, that His friends said, "He is beside Himself," while the wilfully blind dared to blaspheme and to say that He was possessed by an unclean spirit. Oftentimes, in His enthusiasm for the world's regeneration, His days were so crowded that He had not time so much as to eat, and His nights were broken with much prayer.

And through the three years of His earthly ministry He prepared His disciples to follow in His steps. He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and of disease. And He commanded them, "As ye go, preach, saying, The Kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." And the LORD appointed other seventy also, and sent them two and two before His Face into every city and place, whither He Himself would come, that they also might heal the sick, and say unto them, "The Kingdom of GOD is come nigh unto you."

First the Good Shepherd bade them go to the lost sheep of the House of Israel, but after the HOLY GHOST was come upon them, He sent them to all nations, even unto the uttermost parts of the earth.

And all through the wondrous story of the Acts of the

Apostles and of the Epistles of the New Testament, we see the healing waters of Regeneration, indeed flowing forth from Jerusalem, and the gifts of the Holy Spirit borne by the Jews to the Gentiles. And in the centuries that followed, the mighty stream of Grace rose and swelled, deepened and broadened, as in the Vision of the Holy Waters, bearing Life and healing to the world.

For by man came the transmission of sin, and its awful consequences to body, mind, and soul; even degeneration, corruption, disease, and death.

Therefore by CHRIST, the Virgin-born, for the new creation of man, came the Remission of sin in the new birth of the Spirit; and all that followed this Regeneration—even cleansing, healing, and sanctification, both in this world, and in the Intermediate State, to be completed for both body and soul at the Resurrection of the dead. Thus the entail of sin was broken when the Sinless One was born of a pure Virgin, by the operation of the HOLY GHOST. So down the centuries we watch the gracious work of His Spirit for the healing of the nations.

See the first hospital in Rome, possibly the first hospital in the world, founded and raised by a Christian—a woman—Fabiola, the friend of Jerome. "There she tended the sick with her own hands, devoting all her possessions to their use, and finally extended her pity to the outcast lepers whom she gathered together that she might wash their wounds and heal their griefs." Watch Christian men and women—living members of the mystical body of CHRIST—extending the healing ministry of Incarnate GOD to poor suffering humanity. See; it is the Divine Spirit of Life and Pity taking flesh in the lives of those who believe in JESUS. Through their human hands, His Holy Spirit touches, heals, and purifies the human race.

All through the centuries of the Christian era the Church has fulfilled the twofold ministry of the Incarnation. From

the earliest times the great religious orders in their monasteries and convents formed veritable centres of both education and healing. Of course we know that both the development of learning, and the evolution of medical science, have been slow and very gradual; often sorely checked and hindered; while at times, certain Branches of the Church herself, have signally failed in their mission. But nevertheless, throughout the last 1900 years, Christian men and women were ever to be found who laid their whole lives at the SAVIOUR'S Feet, and took up the Cross and humbly followed Him, tending and healing the sick, according to their power, preaching the Gospel to the poor, ministering to toil-worn travellers, teaching and educating mind and soul. Dr. Russell Wells points out that those who are engaged in the practice of medicine in England must trace their descent from the monastic practitioners who, like Rahere, first founded our hospitals and tended those who were ill. The very hood worn by the doctors is nothing more nor less than the monks' hood, "and," Dr. Wells adds, "none of the teaching schools in London are the product of the State, they are all the product of a desire to practise Christian virtues, and as a by-product of following our LORD'S command, there has come an advance in medical knowledge."

For whatever abuses may have crept into some of the Religious Orders and houses of the sixteenth century, it is an undoubted fact that, when a dissolute and sensual King swept away the fair abbeys, monasteries, and convents of England, and filled the pockets of his favourites with their wealth, he deprived the poor and the suffering of their friends and succourers, and spoiled the country-side of the centres of education and healing.

Those who wish to gaze more closely at the wondrous mission of Healing entrusted to the Church to-day, are strongly advised to purchase the following books, to which the present writer is very greatly indebted, viz.: Published

by the S.P.G.—"The Claim of Suffering," by Elma K. Paget, 1s. 6d.; "Suffering Relieved," 6d.; "Medical Missions," 2d. Also from the C.M.S.—"The Way of the Good Physician," by Henry T. Hodgekin, M.A., M.B., 1s.; "Heroines of Healing," by C. E. Padwick, 4d.

Acknowledgments and thanks are hereby specially rendered to the writer of the first-named of these books, "The Claim of Suffering," from which very much of what follows has been freely quoted by permission.

Gaze first at the Vision of Suffering in our Empire and Beyond, wherever heathen custom or Moslem cruelty prevail. Read the witness and testimony of experts and travellers; physicians and statesmen; missionaries and governors of distant parts of the Earth, to the appalling amount of unmitigated suffering and aggravated pain where the Spirit of the Good Physician finds not entrance.

"In the non-Christian religions—towards the weak, the sick, the mentally afflicted, the outcast leper, the woman in her hour of need, little sympathy is shown at the best; at the worst there is a manifestation of cruelty and scorn. The Christian doctor arrives upon the scene. All is changed. The weaker and the more helpless the sufferer, the greater is the tenderness displayed, the more the patience exercised."

As Dr. Hodgekin writes:

"Our faith began in a challenge to both sin and pain. Compassion is at the heart of Christianity. The different attitude towards disease springs out of a different conception of GOD. CHRIST brought into the world the transforming idea that GOD is love."

"Out among the weak and the neglected there still moves the same gentle Figure. To those who follow Him there comes with ever-deepening conviction the great truth that in the study of medical missions they have been walking with the Son of Man once more, as He continues, through His servants, the same mission of healing of the body, release to

the mind, and salvation to the soul as He began during the few short years when He trod the fields of Galilee."

Hear the heart-rending testimony to the sorrows and anguish of girlhood and womanhood in non-Christian lands, borne in "The Claim of Suffering," by writer after writer. "The burden of unnecessary suffering is laid most heavily on the women and girls in Eastern lands, for there the inferiority of women is part of the religious belief, and they count for a good deal less than cows, and other sacred animals. By the creed of Buddha no woman can enter the desired Nirvana until she has been re-born as a man; and the common interpretation of the Mohammedan paradise, debased as it is said to be, has helped in the degradation and humiliation of womanhood in Moslem countries." We have already spoken of the twenty-five million widows in India, many of whom "are mere children, . . . left to hopeless misery and untold degradation, as they are taught to regard themselves as the cause of their husband's death on account of some sin committed in a former life."

"The Eastern conception of marriage and widowhood has not only left suffering unrelieved, but it is responsible for endless ill-health and disease, and a pitiful and reckless waste of young life. 'The raising of the marriage age,' writes Dr. Pauline Root, 'was first agitated by missionary physicians,' and certainly it is almost impossible to exaggerate the physical evils of child marriage. Mr. Kopargaon Ramamurthi, B.A., a highly educated and orthodox Hindu, has expressed his opinion with considerable force on this point: 'Is not a woman brought up in ignorance from childhood to old age simply to minister to the animal wants of man without complaint, or, as Manu would have it, "kept under control and used for conserving the resources of her husband, for economizing expenses, for cooking and for nursing children," for all the world as if she had no soul of her own to save? . . . We hurry her through marriage when she is but a little child.

We never think of the wrong done to her undeveloped frame, nor do we care if premature Motherhood ruins her tortured nerves, and unfits her for ever for the spiritual equipoise which is so essential to her salvation. . . . Our religion itself is supposed to cry aloud for her self-annihilation, and to demand greater heroism and self-sacrifice from baby girls than ever a male is called upon to display in his sixtieth year.' "

Ladies, who as medical missionaries have attended some of these Girl-Mothers, tell us forcibly of the terrible aggravation of their sufferings caused by cruel and superstitious treatment and miserable neglect. Literal torture is practised in bad maternity cases, and if fever or delirium is the result, the new-made mother is supposed to be possessed, and vigorous and brutal efforts are made to evict the evil spirit. Such tragedies are the more frequent in India, as Motherhood is supposed to be specially under the influence of evil spirits, while the exclusion of fresh air, and the burning of charcoal appear to be necessary adjuncts of the ceremonies for their exorcism. Add to this that a poor young Mother of perhaps only 13 or 14 years of age may be kept in parching thirst and heat for two or three days, without nourishment of any kind, and even denied a drop of water, and we can picture the unutterable misery and distress to which our sisters are subjected so long as Christendom withholds from them the healing Grace and Light and Love of the Incarnation.

Naturally the mortality amongst the girl-mothers at the birth of the first baby is terribly high. Only a few years ago a deputation of leading traders and others came to an Indian administrator with a petition that he should open a local hospital for women, on the thoroughly unsentimental ground that the mortality among the young wives was so great as to occasion serious financial difficulties arising from the cost of second marriages. Then again, the rate of infantile mortality is so appalling that the infant death-rate in Bombay is 593 per 1000 births, and although we have indeed little to

boast of in England in regard to this question, yet we have at least reduced it here to under 100 per 1000 births.

Surely this Cause of the child-mothers of India, and their fragile babes, sacrificed in their thousands to the cruel world-spirit of heathenism, in misery and anguish, is above all things a Woman's question, a Mother's question. For it is essentially the Cause of Incarnate GOD, woman's Son and woman's Saviour, Who, by His most Holy Nativity, has consecrated for evermore, Motherhood and Childhood, Birth and Infancy. The Medical Departments of our Missionary Societies—S.P.G., C.M.S., etc.—can show us exactly how to help. For instance, an Indian Christian Bible woman can be trained as a midwife, and supported for a whole year, for the small sum of £8. There is great demand for these women, who are an immense comfort to the poor mothers in their homes. Even the training of an Indian lady doctor costs only £12 a year. For instance, two ladies in England have just paid for the training of a high caste Brahmin lady, who has qualified fully at Madras, and is now attached to S. Martin's S.P.G. Hospital, Ramnad. She is a very earnest Christian, of a particularly sweet disposition. (See Appendix, note 11.)

Government Hospitals are doing much. Also, magnificent work has been accomplished in the provision of lady doctors by the Countess of Dufferin's Fund, and the "Victoria" Female Hospital in Calcutta.

Gaze still further at the suffering East and listen to the treatment that heathenism gives to those afflicted ones who most of all deserve our tenderest pity and help. "Fatalism presses very harshly on the weak and disabled, for it is taken for granted that any affliction not in the nature of ordinary illness is irremediable, and that, as it was probably caused by sin committed in some former life, it is a just punishment to be borne without complaint and regarded without pity. There are, for instance, two hundred thousand or more lepers in India, and, approximately, six hundred thousand in China,

and two hundred thousand in Japan, all of whom are left unrelieved and unassisted on this account. . . . Such an institution as a leper hospital has never been established by native effort. But it was given as one of the signs of the Gospel that 'the lepers are cleansed,' and thus they have become an historic charge laid upon all Christian people."

"The orthodox Hindu is strongly opposed to the education of the deaf and dumb, of whom there are some two hundred thousand in India; again, it is held that the affliction is a Divine dispensation and none should therefore help the sufferer. It is also stated that there are four hundred and fifty-eight thousand blind people in India, and at least half a million in China, yet no one has investigated the causes of blindness nor sought to prevent them. The treatment of the insane is still much confused with superstition and belief in diabolical possession. . . . In China the method of treating the insane has been to fasten the patients up in chains, to expose them to all weathers, or to smother them."

"We are told that infanticide is by no means extinct in China, where the birth of a baby-girl is still considered to be ill-omened, but even if it is not so frequently or openly practised as in the past, there is still an untold amount of neglect which constantly ends in death. An African Mother gave her baby-girl the grim name of Bazárwaki, or 'What are they born for?' and the pessimism of this question is re-echoed from the East."

And sometimes the answer is one of such dark and horrible tragedy that it hardly bears repeating. As we have seen in a previous chapter, there are the baby girls of India who, "married to the gods," are brought up to a life of revolting sin, in which indeed they cannot long survive. "It is merciful to learn that the state of Mysore has taken up the matter, refusing to appoint new dancing girls to the temples as the others die, so the abominable profession itself may at length cease to exist. These Devadasies or 'servants of God,' for their hideous calling is ennobled by a fine title, are given or

sold as babies to the temple, and are unable to choose or set themselves free, no matter what suffering they have to endure. In China the unwanted baby girls are left, it may be, in some Buddhist foundling home, whence, in due time, they are sold as slaves, or to a life that is worse than slavery."

"It is curious that medicine and the healing art have made such little progress among the ancient races of China, Persia, India, or the Moslem world, whose civilization had been long established before Europe had awakened out of sleep. The need of suffering humanity is so direct and so urgent that it seems almost incredible that they have made no advance and little effort to inquire into the cause and to relieve the effect of disease. Yet such is indeed the case; and it forces the question as to whether some essential germ of life and of wisdom and power has not been missing from their development. The Christian Faith in teaching the Fatherhood of GOD and the Brotherhood of man has quickened the sense of love and sympathy and responsibility in the hearts of men; they have been forced through all the ages to put that faith into action, and, notwithstanding innumerable mistakes and even unworthy ideas, it has brought them to a clearer understanding and a greater wisdom. The fruit of the Spirit is love; it is the natural and essential outcome of the Gospel; but among the gifts of the Spirit are wisdom, and understanding, and counsel, and this enrichment has come in a wonderful degree to those nations who accept the Faith of CHRIST—they do move forward into light.

"If we would study an arrested civilization we have only to turn to China, that great nation of over three hundred million people, who invented the compass and discovered gunpowder before the Christian era, who invented printing five hundred years before Gutenberg, and to whom we owe the culture and manufacture of silk and the making of porcelain. Yet . . . when we turn to their study of medicine and disease we find that they have apparently made no advance

at all. Nothing is known of the nervous system or of the circulation of the blood, and every organ except the brain is said to have a pulse. Until quite recently no dissection was allowed in the Chinese Empire, so that the anatomy of the body was decided by the most ingenuous guesswork. There are two kinds of doctors in China, the internal and the external. The external doctor boldly professes to be able to puncture the body with a skewer in no less than 367 safe places in order to "let out the wind," for they maintain that wherever there is swelling there must of necessity be wind. As these 367 safe places include the lungs and the stomach the results may be well imagined, and acupuncture is responsible for diseased joints and deep, suppurating wounds, if not for blood poisoning and death.

"Miss Phillips, M.B., when at Ping Yin, described some aspects of Chinese medicine. 'Pinching, thumping, kicking, twisting, and needling are all practised here, and it often gives more trouble to undo the effects of the treatment than to cure the original complaint.' Medicines are often very expensive, and they are extremely complicated in composition, the idea being that if one of the ingredients fails to suit the patient, another will probably succeed. The use of counter-irritants and cauteries have, of course, their place in medical treatment, but to apply boiling oil or fire to a wound is a somewhat drastic exposition of the principle. Drainage, scavenging, lighting, and a pure water supply are unknown in the East unless they have been introduced by Europeans. Dr. Aspland sums up the attitude of the Chinese, so far as the general welfare of the community is concerned, as that of 'Dirt, Disease, and Doubt.'"

"A cloud of despair seems to hang over the non-Christian races and to render them helpless if they are overtaken by misfortune or calamity. The Mohammedan finds no reason for action when disaster overwhelms him, for it is 'Kismet' —an unalterable fate, while the Buddhist only seeks to

suppress sense and emotion and to practise indifference that he may attain to complete detachment. Thus he finds his ideal in the face of the Buddha, a face of cold and apathetic calm.

"So long as the lovelessness of GOD, and the helplessness of man, is taught, it is impossible for joy, that further fruit of the Spirit, to come to fruition; men cannot gather grapes from thorns or figs from thistles. Where then, we look for mastery, the East only looks for escape, or helpless, weary resignation. To the Christian, pain may become a factor in man's moral, intellectual, and spiritual life; we do not deny its existence nor underrate its sting, but we seek, with confidence, to use it, and in due time to conquer it. So we believe ourselves to be, by GOD's Will, masters of our destiny, and acting on this assurance we have seen disease retreat from territories where hitherto it has held supreme sway. But it is otherwise when men are overshadowed by the thought of an inexorable destiny, for there they make no effort to seek protection and it naturally results in a vast disregard for human life. The great visitations of flood, famine, and pestilence find them totally unprepared; they make no attempt to understand, to investigate, or to overcome, and they are left as they were found, helpless and indifferent."

The beautiful influence of the Ministry of healing in bearing the very Christ-Life to poor suffering humanity, through Christian Love and service, could hardly be better illustrated than by the following incidents, also related in "The Claim of Suffering." A man in Jercherla came to a medical missionary with a back entirely covered by cruel-looking ulcers. "Do you know why I am doing this?" asked the missionary, as she gently dressed his wounds. "Yes," he answered, "you are a believer in JESUS CHRIST, and you try to do good to me because you serve Him, and when you die He will call you and say, 'When you were living in Jercherla did you think with love and pity on those in pain?' and you will say, 'Yes, LORD!' Then He will say,

'Yes, that is true, and because you did it to them I look upon it as done to Me'!"

The cry of suffering has been heard, and little by little light steals in upon the mystery of pain. We cannot fully understand that mystery even now, but we watch it already retreating where once it reigned supreme, we see it already interpenetrated with love, and pity, and compassion; we recognize already the victory *in* pain, and we look confidently forward for victory *over* pain.

"Why does GOD let us suffer if He is so good?" It is a question asked fervently from an Indian sick-bed and the Christian doctor listens for what answer the little Christian native nurse will make. "If GOD sends the suffering He sends the good too. And we learn by His suffering how much He loves us—He Who was GOD! and"—the voice hesitates—"a great deal comes from dirt and living in sin."

See where the Cross of CHRIST is lifted, and the Prince of Sufferers adored, hospitals are rising as centres of healing and of Christian hope and comfort. It is the same Royal Lady whom we shall meet later upon the Prairie—H.R.H. the Duchess of Connaught—whom we see in 1884 laying the foundation-stone of one of the oldest S.P.G. Zenana Hospitals, S. Stephen's, Delhi. This hospital owed its origin to the faithful work of Priscilla Winter, wife of an S.P.G. Missionary, who, for almost twenty years in Delhi, used to distribute simple remedies to the poor around her, and to nurse them through epidemics of fever and cholera.

See Dr. Margaret Phillips planning an admirable hospital which was built under her personal direction at Ping Yin in North China. Read of other S.P.G. Hospitals—S. Luke's, Nazareth; S. Andrew's, Rawal Pindi; S. Lucy's, Tsolo, in South Africa, etc., etc. Study the work of some of the leading C.M.S. Hospitals in both heathen and Moslem lands, such as those at Srinagar, Hinghwafu, Hang Chow, Pakhoi, Foo Chow, Peshawar, Ispahan, Mengo, Old Cairo, etc.

Working out from large and well-established hospitals there are often various smaller dispensaries and much itinerating medical work is done. With strong centres adequately staffed much more might be accomplished, but the Home organization is often obliged to discourage extension through lack of money.

The special value of Community life, both in the healing and the teaching Mission, cannot be too strongly emphasized. The surrendered life of complete self-sacrifice is a daily testimony to the heathen and an object lesson which the simplest can understand.

Watch the efforts made by medical missionaries on behalf of whole districts, rescuing multitudes from the terrible scourges of pestilence, famine, smallpox, and cholera. Mrs. Dexter Allen, M.B., herself vaccinated over 2000 people in Borneo, and by so doing successfully stamped out a bad outbreak of smallpox.

Read of the great work of missionaries in establishing sanitary reform. For example, during a visitation of plague at Amoy the native Christians cleansed and disinfected their own homes, and prepared leaflets for distribution that others might follow their example. Perhaps this is a cause of the remarkable immunity of the Christians in times of epidemic as compared with other natives. This is noticed in all mission stations, so that a Turkish official once exclaimed, "How is it, O ye Christians; has GOD spread His tent over you that you are spared?"

Study Dr. Aspland's marvellous work at Harbin in stamping out an awful outbreak of plague in Manchuria, and literally preventing the devastation of the millions of North China.

Watch Christian women in India and other parts of the world-wide mission-field following in very truth in the Footsteps of the CHRIST. Truly the Spirit of the LORD GOD is upon them. Those itinerating tours through the villages,

when a little band of three or four missionaries sets forth on a camping expedition, seem a veritable repetition of the Gospel story. Often the party consists of a lady doctor, and an assistant nurse (possibly a native Christian, whom she has herself trained), a hospital evangelist, and a compounder. Day by day, throughout their tour, the sick and suffering gather round them, for all kinds of treatment and relief, for both body and soul.

Let the vision rise before us of noble Christian women, passing through the suffering East with continual comfort in their faces, bearing GOD'S Own Love and Light and Life to a stricken world. Lady doctors and nurses; foundresses of hospitals; workers in dispensaries—ministering to the sick, whether in their own homes, or in mission hospitals, or on itinerating rounds—teaching and training bands of native nurses. The C.M.S. Magazine "Mercy and Truth," which deals with their medical work and wants, gives a vivid idea of the life.

No ancient romance could be more thrilling; no tale of magic more wonderful; no dream of fair and good women more beautiful, than are the lives of these ministering saints of GOD, who amidst difficulties and hardships, tropical heat, dangers, privations, and infection, have relieved the sufferings of hundreds of thousands of their fellow-creatures. They are GOD'S Own witnesses to the healing grace of the Incarnation, but their numbers are pitifully few, as yet, when compared with the teeming millions of non-Christian races.

It is a literal disgrace to our mighty Christian Empire with all the greatest marvels of medical science and surgery at its disposal, that such women as these in India and elsewhere should so often have had to toil on almost single-handed, overworked, and with lack of accommodation, lack of funds, lack of medical and surgical requisites, yet devoting all their strength and skill to grappling with almost insurmountable

difficulties. We actually hear of hospitals closed in districts where they were sorely needed—closed for want of more workers and more money; or because of the necessity of the essential rest and furlough for those who were breaking down for want of support. When these eager spirits are burning to extend their work on all sides amongst the millions in need, what must it mean to receive warning from the Missionary Societies at home that it will be necessary to curtail their efforts and lessen their sphere of usefulness, because so large a proportion of Christians at home neither care, subscribe, pray, nor work in the cause of their SAVIOUR'S response to the great world's need?

A summary made in 1913 states as follows: "When we learn that the C.M.S. medical missions, scattered as they are in various parts of the world, have an annual attendance of 1,162,972 patients, and a staff of only ninety doctors—men and women—and but fifty-six English nurses, we may realize that there is not much opportunity for anything beyond the arduous work of active practice. The S.P.G. has a considerably smaller staff, consisting of thirty-three doctors and fifteen English nurses, but these, with the medical missions of the Universities' Mission to Central Africa, and the Church of England Zenana Missionary Society, represent the largest medical mission sent into the field by any one communion."

The figures in the C.M.S. 1915 Report are 86 doctors (viz. 65 men and 21 women) and 65 nurses; while S.P.G. has 25 doctors (viz. 8 men and 17 women) and 25 nurses, for their 21 hospitals. Of course none of the above figures include the native doctors, medical assistants, and nurses. It is not the fault of the Missionary Societies that the above numbers are pitifully small for the Church's Mission of healing to the whole world. Offers of service are very few. In 1915 S.P.G. was only able to send out one lady doctor, and one nurse, and even before the War the annual numbers were very small indeed. In some cases the money has been promised

by people in England and had to be held over till doctors (men and women) could be found.

Surely after the War all this will be changed. Never again can we hear unheeded the cry of pain from the millions of sufferers in the Empire that has bled for us. Full information can be obtained from our various Missionary Societies, or inquiries can be made, with regard to all our Overseas work, through the Council for Service Abroad of the Central Board of Missions, Church House, Westminster. The S.P.C.K. gives substantial help in medical studentships, to women who have been provisionally accepted for work as doctors by a Bishop or Church Society. Their maximum grant is £75 a year for five years, to meet an equal amount from other sources.

We can indeed show our grateful sympathy to our Empire overseas by helping to found hospitals and schools of medicine ; training doctors and nurses ; supporting beds and cots, and making the need known. (See Appendix, notes 11 and 14.)

Everywhere medical missionaries have the same story to tell. The demand upon their services is far in excess of their ability to supply, and fresh extensions of their work are being continually forced upon them. We prayed that doors might be opened—now the people are praying us to enter the doors that stand open to receive us, and we are held back by the want of means.

Missionaries have done what they could to meet this enormous need, and of the four hundred women doctors in India two hundred are missionary workers. Miss Ruth Pitt in a letter on the same subject says that " medical missions are not only a good thing " as we lightly say in England, they are " absolutely essential," but, alas, she has to add that " they are totally insufficient " ; and the reproach of their insufficiency rests upon us at home.

" We need then on the authority of those responsible for the health of India an immense increase of all forms of medical assistance ; even if we are not able to extend, we

can at least consolidate. We can work for strong centres, no longer leaving one doctor single-handed in a district as large as our own eastern counties, as in the case of Dr. Henry Fowler of the London Missionary Society. We must no longer risk the closing of a hospital on account of the urgent necessity of holidays for an overworked and insufficient staff; but such a staff can be only made adequate by adequate help from home."

The same cry comes to us from China, there is the same insufficiency in Africa, while evidence of the supreme value of medical missions is forthcoming on all sides. Mr. J. R. Mott, who has travelled in nearly every country with eyes made keen by enthusiasm, states that medical missions "constitute one of the mightiest and most persuasive of Christian apologetics."

Mrs. Isabella Bishop wrote: "I have travelled for more than seven years in Asia as a traveller entirely unconnected with missions, except by sympathy and interest. As a traveller I desire to bear the very strongest testimony that can be borne to the blessing of medical missions wherever they can be carried on as they ought to be."

Is it not possible that the glory of this great vocation could be sympathetically brought before the rising generation in all our secondary schools and colleges as a regular part of their due education in a sense of Imperial responsibility? (See Appendix, note 13.)

And through our countless work-parties, cannot we organize Hospital Supply Depôts on a large scale, for the making of medical requisites for sufferers overseas? Full information can be obtained from our Missionary Societies as to their needs; with measurements, sizes, and patterns of all that they require. (See Appendix, note 10.)

There can scarcely be a more glorious vision of girlhood's influence and power than that which Ruskin lifted half a century ago, in that chivalrous tribute which he paid to maiden-

hood for all time. "Sesame and Lilies" does indeed point the rising generation of the twentieth century to an even vaster Mission of Imperial, Catholic, and world-wide beneficence than was open to youth when these glowing and impassioned essays were written. Let the girls of the Empire steep their minds therein, that this great master may train their eyes to gaze at the vision of true maidenhood and her mission.

Mark well his urgent appeal:—

"Chiefly of all, she is to be taught to extend the limits of her sympathy with respect to that history which is being for ever determined as the moments pass in which she draws her peaceful breath; and to the contemporary calamity, which, were it but rightly mourned by her, would recur no more hereafter. She is to exercise herself in imagining what would be the effects upon her mind and conduct, if she were daily brought into the presence of the suffering which is not the less real because shut from her sight. She is to be taught somewhat to understand the nothingness of the proportion which that little world in which she lives and loves bears to the world in which GOD lives and loves;—and solemnly she is to be taught to strive that her thoughts of piety may not be feeble in proportion to the number they embrace, nor her prayer more languid than it is for the momentary relief from pain of her husband or her child, when it is uttered for the multitudes of those who have none to love them,—and is for all who are desolate and oppressed."

"There is in the human heart an inextinguishable instinct, the love of power, which, rightly directed, maintains all the majesty of law and life, and, misdirected, wrecks them. Deep rooted in the innermost life of the heart of man, and of the heart of woman, GOD set it there, and GOD keeps it there. Vainly, as falsely, you blame or rebuke the desire of power. For Heaven's sake, and for Man's sake, desire it all you can. But *what* power? That is all the question. Power to destroy?

the lion's limb, and the dragon's breath? Not so. Power to heal, to redeem, to guide, and to guard. Power of the sceptre and shield; the power of the royal hand that heals in touching,—that binds the fiend, and looses the captive; the throne that is founded on the rock of Justice, and descended from only by steps of Mercy. Will you not covet such power as this, and seek such throne as this, and be no more housewives, but queens?"

The words of the Risen CHRIST ring out down the ages: "All power is given unto Me in heaven and in earth."

"Ye shall receive power after that the HOLY GHOST is come upon you."

CHAPTER XIV

THE REGENERATION OF THE WORLD

"I believe in the HOLY GHOST, the Lord and Giver of Life."

"O HOLY SPIRIT, Lord of Grace,
Eternal Fount of love,
Inflame, we pray, our inmost hearts
With fire from Heav'n above.

"As Thou in bond of love dost join
The FATHER and the SON,
So fill us all with mutual love
And knit our hearts in one."
(FROM THE LATIN.)

THE most important part of the work of the medical missionary lies in the training of native assistants, whether as doctors, compounders, anæsthetists, or nurses, for the object of the missionary must be to leave a native school of medicine when eventually Western help may be withdrawn. Dr. Aspland reminds us that it is essential that missions should take a principal part in this work in order to obtain the highest ideals of self-sacrifice, as well as those of the latest modern research and technical skill, so that the medical service may be founded on a tradition that is God-fearing, pure and single-hearted.

For with Medical Science and surgical skill it is the same as with all GOD'S other wonderful gifts. Spirit must not be divorced from body. Spiritual motives and God-fearing aims must control and sanctify all practical usage, otherwise GOD'S best gifts may be used against Himself. A sensual and materialistic civilization in the West produces disease,

ill-health, and neurotic troubles, by seeking to check life instead of to nurture it, while, in the East, Mrs. Bishop says that she was actually asked by women in harems, no less than two hundred times, during her travels, for drugs to injure a favourite wife.

Dr. Aspland writes: "If you want to help China, now is the time. The rapid advance of all kinds of science, introduced by various nations, unassociated with any religious teaching, makes us fear that China may develop some of the good qualities of modern civilization without the inner spiritual life, in which case her civilization will be dead and empty. The responsibility rests with missions. At present 'medicine' is the only art associated with distinctly religious and missionary influence, and even this is threatened. Tremendous efforts are being made by other missionary bodies to keep this one door open, so that, by the establishment of medical schools, we can be assured that the Chinese doctors of the future shall be taught their profession from a standard far above that of commercialism. 'Know ye not that your body is the Temple of the HOLY GHOST?'"

As we have seen, the devil's object is ever to rob mankind of the sense of the Presence of GOD in all departments of life. Nay, more, our arch-enemy deliberately strives to drive GOD the HOLY GHOST out of the human race, seeking to destroy life and not to save it, by lowering the birth-rate instead of the death-rate, by every foul means in his power.

The spiritual side of medical work is strongly emphasized by Sir Dyce Duckworth, Bt., M.D., LL.D., in his book, "Views on some Social Subjects," in an address given in 1908. He describes physicians as "priests of the body," who, in ministering the divine gift of healing, "work in harmony with the 'priests of the soul' for the betterment and uplifting of their fellow-men, and so fortify the Faith of humanity. The agnostic physician brings little brightness and assurance to the bedside of the sick, and even he must bear testimony

sometimes to his experience of the calmest and most happy death-beds as being those in which the patient was sustained by that Faith which had no meaning and no comfort for him."

Surely also the following words of this eminent physician bear a much needed warning, to all who overlook the twofold nature in humanity; both to those who banish prayer and Sacraments from the sick man's room, and also to those who seek to employ faith-healing only, rejecting GOD'S other good gifts of medical and surgical skill.

Sir Dyce Duckworth writes :—

"I will express my opinion that our twentieth-century Christendom is generally lax and feeble in offering earnest prayers for the sick in all stages, and for a blessing on the remedial means employed. We should look to a higher Power than that of man to aid us at the bedside, and as thoughtful physicians we do seek these means to aid us. . . . I see no objection to the practice of unction and laying-on of hands by Christian ministers for those who desire it, but I regard this as an additional means of help, a solemn form of assurance and comfort, together with prayerful ministration, in conjunction with, and as a reinforcement of the best skill of legitimate medicine. To replace the latter by the former, I regard as a withholding of GOD'S gifts to man, and therefore unjustifiable. I conceive, and believe, that the charisma of the Holy Spirit are capable of development in the course of the ages and under our present dispensation, and that they were not limited in form and exclusiveness to the age in which they were first somewhat crudely manifested. Knowledge advances and new truths are discovered daily. We dare not ignore them. But amidst all these developments we have soberly and by Divine guidance, to keep our heads, and pray daily for a right judgment in all things."

Also, with regard to the Nursing Profession, speaking in 1911, the same testimony is borne to the importance and value

of realizing the spiritual side of the work. Sir Dyce Duckworth states :

" Some of the best of the Continental nurses that I have encountered have been . Roman (religious) sisters. Their training is not systematic, and is much behind the standard demanded in the best British nursing schools. Their work is done with extraordinary devotion, and as the strictest outcome of religion. The discipline is severe, but borne with perfect cheerfulness, self-effacement, and brightness. It is a life-work for them. This devotion and sweetness always appeals greatly to me. It is a strange and sad reflection to find that these good women have been ordered out of the hospitals in France for political purposes, and that their places have been taken by most dangerously incompetent and untidy women ; all this despite the despairing appeals of the doctors, who are thus left with defective nursing arrangements. Some efforts are now being made to secure better training, but the classes of women we so readily find for this work in Britain are not forthcoming in France."

The immense importance of Christian teaching in the training of native nurses, as well as of native doctors, cannot be overestimated. Dr. Agnes Scott bears witness to this fact, writing from the new S.P.G. Hospital at Karnal, of which one of the patients remarked, " Well, I believed that I should see paradise, when I died, but here I see it alive ! " Speaking of one of the native nurses trained there, who had afterwards taken a good post, as Staff nurse in a Government Hospital, Dr. Scott states that this girl, in spite of being very happy and receiving more than double the salary that she had at the Mission Hospital, would be glad to return there at any time, as the tone of the place is so different.

" However," Dr. Scott continues, " personally I am sure that if we have the right kind of girl, it is a very good thing to send them to these other hospitals, where in their turn they

can become missionaries, and quietly, by their lives and work, bear witness for the truth. There is ample opportunity for this. Only three of her companions out of a large staff of nurses are Christians, and among the patients they come into close touch with high caste Hindus, also Mohammedans and Parsees, nursing them in their own houses as well as in the Hospital wards. To turn out our girls good missionaries as well as good nurses should be our highest aim, and one which I fear is apt to be forgotten amid the stress of work, and the struggle to get them through their examinations."

Thus, as in the case of the Government Schools, another vast field of influence lies open to us here, to bear the Christ-Life to those who will be the future Doctors and Nurses in Government Hospitals, which may otherwise become entirely secular organizations. Here again there should be no divorce between Church and State, but a union in the spirit of mutual responsibility and service ;—the State to supply the fabric and material equipment ; the Church to contribute spiritual influence and grace through the training of living agents.

There is more than ever need at the present time to urge this point with the utmost earnestness. For disastrous results will follow unless it is clearly realized that all teaching of moral hygiene must of necessity be based on the eternal principles of GOD'S Own Laws of Life and Purity. Directly a materialistic attitude is adopted, and human beings are given medical instruction or treatment based upon false principles, which regard merely their lower nature and take no account of their spiritual being, then the gravest havoc is wrought.

GOD-INCARNATE in His Own plain teaching and in that of His Apostles has shown how the reverent observance of GOD'S great natural and spiritual Laws, in due unison, can preserve the whole spirit, and soul, and body blameless unto His coming.

But we must accept and bear witness to the *whole* of the New Testament and every passage in it—and not only such

selected portions as we choose to patronize. To admit and to act upon even one false principle in the ordering of life, is to open the floodgates which let loose the torrents of selfish passion on the downward rush to hell.

Man is a being with a twofold nature, soul and body, and must be treated as such. Perfect harmony can only be attained through the one unifying spirit of love and sacrifice, the lower nature subdued to the higher, and the whole being sanctified for the sake of others. Selfishness allows the animal nature to trample down the Spirit. Self-sacrifice fulfils the perfect law of our being for both natures, to the glory of GOD and for the service of humanity.

We may thank GOD indeed that, with regard to this great subject, up to the present time, the devil has not succeeded in his subtle attempt to tamper with either the Prayer-Book or the Lectionary of the Church of England. The crafty spirit of worldly compromise and caution, that trammels to the hypocritical susceptibilities of a selfish and sensual world, has not yet succeeded in shutting off from the eyes of the children of the Church the clear vision of GOD'S own Laws of absolute Purity and self-control, of Love and Life, so faithfully lifted in the Church's Marriage Service, in her ancient Epistles and Gospels, and in her daily Lectionary. At present, at all events, the Mother-Church of the land does not officially adapt the Bible-teaching of her sons and daughters to suit a sinful world, that dislikes to hear its own godless practices publicly and openly condemned.

Let us pray earnestly that in all social, educational, and medical work, Christian men and women may at length have the courage and the honour to bear their united and chivalrous witness to the Laws of Love and Purity restored to mankind by CHRIST their GOD, and to the equal standard of the highest morality required in both men and women.

Let them clearly and wisely point out to the young the awful gravity of that deadly sin of which a wicked world makes so

light, but against which our LORD and His Apostles spoke with the utmost solemnity, and for deliverance from which our Church continually prays in her Litany. It is indeed noteworthy that it is only after naming this sin—which is so specially killing and blinding to the spiritual life and vision of the soul—that the Church hastens to use the word "*deadly*" in praying for the salvation of her children from this and all other soul-destroying sins of its kind.

And the womanhood of the British Empire has more than ever the right to-day to demand that the sons and brothers that she has sent forth from her homes and schools, her classes and clubs, shall not be exposed to the weakening influence of false principles and devil's lies in their already severe struggle with evil.

For our great new army of five and a half millions is surely to a very large extent born, not of the spirit of militarism, but of the spirit of chivalry, and is mainly composed of the best and truest of every rank and class.

To all time, and in the sight of all nations, England stands justified, and her honour vindicated, against the false charge of her enemies that she sought war, attacked Germany, or endangered her national safety. For in July, 1914, the standing army of our Mother-land was little more than a quarter of a million—in fact a much smaller force than Canada alone—our youngest-born Dominion—has since supplied. Our immense new voluntary army is neither born of the world-spirit of aggression and greed, nor imbued with the doctrines of Bernhardi, and the materialistic militarism, and regulated evil, of vast fighting machines.

We know that there are grave exceptions to every rule, and that in our forces, as elsewhere, there are some whose spiritual and moral education has been so grossly neglected that dire results have followed. But, nevertheless, English womanhood may truly say that millions of her spiritual children are gone forth, with GOD'S own Spirit of Love and Light

and Life in their frank and fearless eyes, to defend earth's Homes, and mothers and children, from a fierce military machine, which its makers deliberately strove to animate with the Spirit of hate, the lust of the flesh, the lust of the eyes, and the pride of life. Thus we demand that the souls of our boys shall not be fouled by the poisonous gases of devils' principles, tolerated evil, and condoned sin, in any shape or form. Let them still be urged to fear GOD and His awful judgments; to dread and shun deadly sin—not merely its consequences. We fear not wounds or death, either for ourselves or them, but we do fear, with inexpressible dread, the ruin of the Empire's honour, either that of its manhood or womanhood.

We plead that they may be helped to stand for the chivalrous defence of *all* womanhood of *all* nations, and not of some ranks and classes at the expense of others.

While we "keep the home fires burning," let us be given full assurance that all in authority are using their united strength and influence to defend our young defenders from the foul contamination of Continental regulation principles.

Let us be assured that, in our Navy and Army, doctors as well as Chaplains will use every effort to shield, protect, and snatch them from sin itself, not merely from its dire results. To save them as brands from the burning, pulling them out of the fire, not smoothing "the way to hell, going down to the chambers of death." (Proverbs vii.)

Let them still be animated by the Spirit of GOD'S most Holy Fear, and "fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell."

Mothers and spiritual mothers of men have a right to speak out in the cause of the Life which they have borne to their children. For the moral and medical teaching and influence, brought to bear upon their sons, is above all things a Woman's question.

The very existence of regulations, or instructions, based on false principles, causes an increase of deadly sin, and the ruin of fresh lives, for it weakens in the minds of the young the restraining influences of the terror of the LORD, and of Judgment to come, and shakes the God-given conviction that the spiritual *can* and *must* control the natural, while all life must be guided by eternal principle, and not by the devil's lie that necessity knows no law.

Bring our sons and brothers back to us, with the Love-light still in their eyes, and the Joy of the LORD their strength. Back in the power of the HOLY GHOST—the breath of Life and fire of Love—to be the noble Home-builders of an Empire, based on the very principle of pure Parenthood, through mutual sacrifice and service. "On GOD and Godlike men we build our trust."

> "And, by the joy of women when Love walks light upon earth,
> And by the Mother courage that fought to give them Birth,"—

we will wrestle in Prayer for our spiritual sons that they may daily increase in the Holy Spirit of their Regenerate Life, and—strengthened with the Pure Body and Blood of GOD-INCARNATE—may purify themselves even as He is pure.

Wordsworth's "Happy Warrior" is the true type of those multitudes of Galahads and Percivales who have grown up in our English homes, and follow Him Whose Name is Faithful and True ;—

> "even more pure,
> As tempted more ; more able to endure,
> As more exposed to suffering and distress ;
> Thence, also, more alive to tenderness."

And we know that Galahad and Percivale found the secret of this victorious life through uttermost self-sacrifice, and rode abroad redressing human wrongs, shattering all evil customs everywhere.

Thus far the ancient legend of the Grail has faithfully illustrated eternal principles, but now we must part company with the beautiful allegory, and gaze at the full Gospel revelation of the Cup of At-one-ment. For the good tidings of great joy tell that the Risen Life of Purity and Grace is to be for all people, and every nation, for male and female, bond and free.

For to seek this life of perfect freedom in the Communion of the Blood of GOD is in no sense " a wandering Quest," for a select few, who leave their allotted field before their work is done, or withdraw themselves from the world. The poetic version of the legend errs altogether here.

Victory through the Holy Cross ; the Communion Cup of mutual sacrifice ; the fellowship of the HOLY GHOST—all are to be for the whole Creation, through the new Birth of the Spirit. The great Commission bade baptize all nations, and teach them to observe all things whatsoever CHRIST had commanded.

The poet of the Christian Year has indeed portrayed for us that

> " radiant coronet
> All gemmed with pure and living light,
> Too dazzling for a sinner's sight,
> Prepared for virgin souls, and them
> Who seek the martyr's diadem."

But he has not paused there, for he points out forcibly the eternal truth that not only " through blood and fire " is that special crown attained ; for it is the due reward of all who yield unconditionally to the FATHER'S Will, and meekly bear the Cross, whether in single or wedded life.

We have seen that materialistic civilization, apart from GOD, has done incalculable harm in neglecting the education and training of the soul and spiritual nature, thereby depriving both men and women of their most priceless possession of ennobling and restraining principles of life. But so, on the

other hand, has this same worldly society caused the very ruin of multitudes of lives by its unnatural and artificial mode of living, and its unwholesome and selfish neglect of GOD'S natural Laws of physical well-being and morality.

Thus in numerous departments of naval, military, and civil life, all possibility of marriage and home is withheld from multitudes of men, while at the same time many of the strongest religious and moral influences are entirely withdrawn.

Moreover, in modern society the causes for which Holy Matrimony was ordained are constantly overlooked altogether by a cautious and pleasure-seeking civilization, while the attainment of an expensive standard of living, or of worldly luxury, is demanded, before a young couple may "hand in hand face earthly life."

It must therefore be remembered that the widespread introduction of such unnatural restrictions into multitudes of human lives—when divorced from the controlling Grace of GOD—has definitely helped to admit devils' principles into the direction of human affairs, and to drive out the Holy Spirit of Love and Self-sacrifice which is the Law of our being, and the only unifying principle of Life.

Then, too, there is continually amongst us, the dense and unsympathetic absent-mindedness that binds our sons to exile, to develop the far distant parts of our Empire, in entire loneliness, with neither spiritual, moral, nor social support.

Is it for the Mother-Country to wonder or complain, if, in later years, when these same sons return as her defenders, she finds that the moral character of many of them has greatly suffered through her own selfish neglect of both their spiritual and physical welfare?

The only sure foundation upon which an enduring nation can be built are true Homes, founded reverently, discreetly, advisedly, soberly and in the fear of GOD. Yet, if such are to

be secured, there must be thoughtful and sensible provision made for the physical as well as the spiritual needs of the future fathers and mothers of the Empire. Not only, as we have already considered, must there be a highly efficient and most carefully organized system of Protected Emigration for Women and Girls, but also—on a large Imperial scale—a proper supply of medical and nursing aid in our Overseas Dominions.

The well-known words of our Gracious Sovereign, King George V.—the Ruler of Earth's greatest Empire—should indeed be graven on the heart of every one of his subjects:

"The foundations of national glory are set in the Homes of the people, and they will only remain unshaken while the family life of our nation is strong, simple and pure."

For a true Home is a Heaven on earth, through the One Spirit Who is the Bond of Unity in GOD and Man—the HOLY GHOST, the Breath of Life, Who *is* Eternal Love.

Surely the Vision of Home-building in the power of the Christ-Spirit should be duly lifted before the eyes of the young as one of the greatest of vocations, for which the most careful preparation, training, and discipline are needed both for body and soul, in both young man and maiden, if earth is to be filled with holy Christian Homes, and to be swept clear of evil habitations of death and corruption which are hells of vice. Neither boyhood nor girlhood should surely be left ignorant of the exceeding holiness and awfulness of that power, which may be theirs, of bearing the very Christ-Life to earth through His Spirit of Love. For all Life comes from GOD, and those who resist and quench it, resist and quench the HOLY GHOST.

The following verses (quoted by permission), were written to a lady by her fiancé, and surely illustrate the wondrous power entrusted by GOD to Womanhood for the Regeneration

—and *not* the degeneration—of the whole human race—even the power of the Christ-Spirit of Love, and Life, and Unity.

"I wanted to wish her the purest wish,
For herself, for England, and all this earth;
For I knew that like Eve, cajoled by Satan,
Woman may sell him her peerless worth,—
Offer to man his sorest temptation,
Bring to the world its worst condemnation;—
So I thought it best to pray each hour,
That Womanhood might learn *her* Power.

"I wanted to wish her the purest wish,
For herself, for England, and all this earth;
For I knew that like Mary, the Maiden of GOD,
Woman may give *Him*, her peerless worth,
Bring to the sinner His plan of salvation,
Give to the world GOD'S Regeneration;—
So I thought it best to pray each hour,
That Womanhood might learn *His* Power."

Oh, what countless sorrows and sufferings, tragedies and heart-burnings, might have been saved in multitudes of cases, if both young men and maidens had been systematically brought up with reverent and natural instruction and preparation for reasonably early marriage, and the way wisely paved for Home-building and parenthood.

It is not only in India and other Eastern lands that an incalculable amount of suffering and disease is inflicted upon the human race, either by deliberate sin, sensuality, and self-indulgence, or by culpable neglect of common-sense obedience to GOD'S plain Laws of Life. We rightly condemn the cruel Hindu custom that inflicts on its girl-mothers so much additional and unnatural suffering, through premature marriages; but we should do well to remember also the greatly increased pain and peril involved, in deliberately postponing Motherhood till long after a natural and healthy age is passed.

It seems almost incredible that, in an age which boasts itself on its educational advance, numbers of the future parents of the race never receive any instruction in the

religious and physical rules of health, holiness, and purity, of the honour due unto the wife as unto the weaker vessel, and the God-given laws of sympathy, reverent consideration, sacrifice, and service for the guardianship and cherishing of the heroic Life-bearers of the race.

We do not trust the young or the inexperienced with the management of the delicate machinery of even a watch, or a motor, or aeroplane, till we have fully explained the wonderful laws of its working, and the intentions and designs of its maker, which cannot be resisted or ignored without disaster, either to the machine or its owner.

How much more do young men and maidens need to know the awful wonder and beauty of the only Law of our being which will really "work," in either single or married life—Love, purity, and mutual self-sacrifice, and service for the good of others in the due ordering of the living Temples of the HOLY GHOST in all their awful sacredness and mystery. Still more is this mutual knowledge, unselfishness, and consideration necessary when in the Unity of the Spirit, GOD has made of twain, one flesh.

Yet again "Salvation is of the Jews." All down the ages unto this day, the religious and natural laws of hygiene and morality have protected with God-fearing care, and reverent honour, the precious health and physical well-being of the mothers of GOD'S chosen people. As maiden, wife, and mother the daughters of Israel have received the honour and respectful care due to the Life-bearers of the nation. This guardianship of physical Motherhood, the purity and glory of Home-life, the responsibility of parenthood, and the self-sacrificing and loving care and religious education of children, are still taught us by the Jews.

In the Home, as in the School, they have been the zealous guardians of these great Laws of GOD, which CHRIST came not to destroy but to fulfil, and to extend to all nations through His Grace and Truth.

While so-called Christian nations have been steadily lowering the birth-rate and driving the very Spirit of Life from the Home, GOD's ancient people have obediently built up their strong and virile nation on those great Laws of parental love and sacrifice which GOD ordained for the Life and good of the race.

What would it not mean to the world if, as on the first Whit-Sunday, the Christ-Spirit should set their hearts aflame not only for the life and nurture of their own nation, but for the spiritual, moral, and physical Regeneration of the whole human race?

Then might the national zeal of Zionism be turned to splendid enthusiasm for the establishment of the world-wide dominion of the Son of David, till the Kingdoms of this world should indeed become the Kingdoms of our LORD and of His CHRIST.

Let us now turn to yet another Vision of Imperial Responsibility. See the crying need for a duly organized Nursing System amongst our own Christian sisters and their babes, in the great Wildernesses of our Colonial Outposts. In a former chapter we gazed at the lonely graves of neglected young settlers in Western Canada, but let us remember that there are also Mothers' graves on the Prairie, on the Veldt, and in the Bush—pitiful graves of young mothers and their new-born babes, who literally would not have died if their sisters in England had helped in time to provide Nursing-homes for them, and staffs of well-trained nurses and doctors at the principal little township centres.

Canon Boyd, Head of the Edmonton Mission in Alberta, wrote as follows in 1913, in describing the founding of S. Barnabas' Nursing Home at Onoway, for which a lady in England provided the stipends of two nurses for the first three years: "The pioneer expects hardship and glories in it. But there is one form of hardship which he dreads and which calls forth our keen sympathy—that is the difficulty and

sometimes the impossibility of obtaining the help of medical or nursing skill in case of accident and sickness. Where he has wife and children with him this hardship fills his mind at times with haunting care. . . . Doctors are provided by the railways and contractors for the men engaged in the construction of the railroads; doctors settle in the little towns that spring up along the railways, but very rarely, if ever, is a nurse or doctor to be found in the country districts. Anyone who knows anything of the life of the homesteading population knows how much unnecessary suffering, harassing anxiety, and often loss of life is involved in this state of things. A few weeks ago a woman was taken ill before confinement. There was no help near and the husband could not leave her. At last he had to start with her in his waggon to the nearest town seventy miles away. She was ill on the way and he could find no place to take her to but an empty shack. Here the poor fellow had to sit helpless and see his wife die." For the richest Empire in the world to let her own future Hopes—her tender babes and heroic mothers—lose their precious lives for lack of a nurse's ministry, is nothing short of heartless and criminal waste.

This Vision of Motherhood's need has been nobly lifted by Miss A. B. Teetgen in her striking novel, "A White Passion." The whole history, depicted in the book, of the building of one of the first little Prairie Hospitals, is founded on fact, and an admirable description is sympathetically given of the conquest of pioneer difficulties and hardships. At the same time, Miss Teetgen is no pessimist, and while she does not conceal the real dangers and tragedies to be encountered, she thoroughly enters into the vigorous spirit of the Far West, and lets us breathe with her the freshness and freedom of the Prairie.

But at present there are pitifully few of these greatly needed Hospitals, and a debt of gratitude is indeed due to the pioneer leader of the Archbishops' Railway Mission, for his farseeing

statesmanship in originating the following very practical scheme with regard to this need. For not only, as we have seen, in the Teaching Mission of the Church, but in this Healing Mission also, the Rev. Douglas Ellison enlisted the chivalrous aid of the womanhood and girlhood of the Church. The plan was that, through the Archbishops' Western Canada Fund, the Church should undertake to supply the nursing staff, for a certain term of years, when the municipal body of a township could succeed in raising enough funds to build and equip a small Hospital. Such joint efforts of Church and State in the ministry of sacrifice and service, cannot fail to bear blessing to a nation, and would go far towards solving the problems arising from our unhappy divisions, if widely practised in both Educational and Medical work. The ministries of healing for both body and soul would thus be combined in Colonial Hospitals, and that disastrous system of divorce between religious and secular things would be avoided, which has already done such damage in the schools.

It was at the very same ceremony in Regina on October 14, 1912, when the G.F.S. foundation stone was laid of the Princess Patricia Hostel, that the mother of the Princess, by touching an electric button, herself flung open the door, eighty miles away, at Davidson, of one of the first of these little Nursing Hospitals on the Prairie. Thus, for the physical and spiritual well-being of both Motherhood and Girlhood, the Royal Mother and her daughter, together, gave their gracious aid on that memorable occasion.

It is only during the first years of uphill pioneer struggles that our Colonies greatly need this help from the Motherland. But it is a primary and urgent necessity in the birth of young nations, whether on the ranche or the prairie, or among the foothills of the Rockies, in the valleys and the lumber districts of British Columbia, on the lonely Veldt, or in the Bush. Will the women of England organize such motherly assistance, and encourage and enable numbers of young women to obtain

full training and certificates to fulfil this sacred ministry in our Empire, out of love to Him, at Whose wondrous Birth, the cold world provided but a stable for His Glorious Mother, and a manger for Himself?

Surely the courageous Life-bearers of the race deserve as much care and sympathy as our wounded heroes themselves, in fighting the very battle of life for the Empire, that she may live. Will not many a Red Cross Nurse qualify as a midwife after the War, and be off on this healing mission?

Shame on those who, in their own case, shrink the most from pain, peril, and anguish, and yet do not burn with sympathetic zeal and determination to provide for their heroic sisters in our Overseas Dominions, and for the girl-mothers of India, some of the blessed ministries of nurse and doctor, comfort and relief, with which they themselves are so fully supplied.

And surely in those lonely regions, Christian nurses should more and more realize the blessed privileges which are theirs, as baptized members of CHRIST'S Body, to soothe, and comfort, and help the souls and hearts of their patients, as well as to ease their bodily sufferings. May blessing and consolation ever be sought and found, both in the Chamber of Birth and the Chamber of Death, in the boundless sympathy and compassion of Incarnate GOD, and the comfort of His Holy Spirit. For surely in those lands of far distances, possibly fifty or a hundred miles from the nearest Priest, the daughters of the Church, both Mothers and Nurses, in cases of sudden illness and approaching death of infants, should be well prepared to understand and duly exercise their right to baptize their treasures.

Like a beautiful Allegory of eternal principles, the history of Rebekah, the mother of Israel, shines forth down the ages. It typifies indeed the founding of a nation in the fear of GOD, with wise forethought and parental care in the truest interest of both the colonist and his bride.

In the far west, Abraham and Isaac, in the land of strangers, were sojourning in obedience to the Call of GOD, to found that race which was to bring to the world its Regeneration. And as he journeyed westward—again and again, Abraham had built an Altar unto the LORD, and called upon the Name of the LORD, Who appeared unto him there.

Now Sarah, Abraham's wife, had died, and he had buried her in the cave of Machpelah, and the home was desolate.

Then Abraham sent forth his eldest servant, Eliezer, to seek from among the Patriarch's own people a wife for his free-born son—even one meet to be the mother of the promised Seed, in whom all nations of the earth should be blessed. Thus should heathen intermarriage, unlawful union, and half-caste breed be all duly avoided.

The devout Eliezer, in the spirit of prayer and supplication, asked GOD's guidance and direction, that he might be led to the maiden whom the LORD had appointed for His servant Isaac.

And the proof he sought as to fitness of character, in Isaac's future wife, was just that motherly loving-kindness that ministered not only to the weary traveller, but remembered even the poor dumb beasts of burden—the Spirit of sympathy and unselfish service. His honest childlike faith and trust were rewarded, and he bowed down his head, and worshipped and blessed the LORD, when he was led to Rebekah.

And before the eyes of the damsel—very fair to look upon—arose the vision of Home-building away in the Far West, and she yielded herself to fulfil the Mission. Then her family blessed Rebekah, and said unto her, "Thou art our sister, be thou the Mother of thousands of millions, and let thy seed possess the gate of those which hate them."

Thus she went forth, guarded, protected and blessed, into the great unknown, unto the land of Promise, and Isaac loved her, and was comforted after his Mother's death. But when her people sent forth her who was to be the Mother of Israel, they did not forget to make motherly provision for the physical

well-being of both their own daughter and the other damsels, *for they sent her Nurse with her.*

Europe has been passing through the very furnace of affliction. Many have been purified, and made white, and tried. Going through the great tribulation, multitudes have washed their robes and made them white in the Blood of the Lamb. They have known—not only the sorrow and the anguish—but also the Divine Consolation and the tender human sympathy of the pierced Heart of JESUS. These are "Comfort's true sons." These are "Queens of Consolation," like those of whom Dante spoke. A mighty power is theirs, for the healing of the nations, in mind and heart, in body and soul.

"The world's a room of sickness, where each heart
Knows its own anguish and unrest;
The truest wisdom there, and noblest art,
Is his who skills of comfort best;
Whom by the softest step and gentlest tone
Enfeebled spirits own,
And love to raise the languid eye,
When, like an angel's wing, they feel him fleeting by.

"Warmed underneath the Comforter's safe wing
They spread the endearing warmth around;
Mourners, speed here your broken hearts to bring,
Here healing dews and balms abound:
Here are soft hands that cannot bless in vain,
By trial taught your pain:
Here loving hearts, that daily know
The heavenly consolations they on you bestow."—KEBLE.

"Blessed be GOD, even the FATHER of our LORD JESUS CHRIST, the FATHER of mercies, and the GOD of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of GOD. For as the sufferings of CHRIST abound in us, so our consolation also aboundeth by CHRIST."

There is a well-known poem that should surely be of the greatest comfort at the present time to multitudes of hearts

and souls—"The Sermon in the Hospital," from "The Disciples," by Harriet E. H. King (1s. or, as a pamphlet, 3d.). Based upon the parable of the True Vine, it breathes the very spirit of those who enter into the fellowship of CHRIST'S Life-bearing Sufferings.

> "The Living Vine, CHRIST chose it for Himself:—
> GOD gave to man for use and sustenance
> Corn, wine, and oil, and each of these is good:
> And CHRIST is Bread of Life, and Light of Life. . . .
> But only this for Him and His in One,—
> The everlasting, ever-quickening Vine,
> That gives the heat and passion of the world,
> Through its own life-blood, still renewed and shed."

For it is in the school of Suffering that the human race learns the deepest secrets of our redemption—"purification being the grace of pain." "For it became Him, for Whom are all things, and by Whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." For "though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the Author of Eternal salvation unto all them that obey Him." And thus the accepted Cross, and the freewill fellowship in the Cup of mutual Sacrifice and Suffering, is, for humanity, the one principle of life-giving union with the Divine Sufferer, the Crucified, yet Risen, GOD; Who—always holy and sinless—yet attained, as Man, the heights of human perfection through suffering, and obedience, and resignation to the FATHER'S Will.

> . . . "O most entire and perfect Sacrifice,
> Renewed in every pulse
> That on the tedious Cross
>
> Told the long hours of death, as, one by one,
> The life-strings of that tender Heart gave way;
> Even sinners, taught by Thee,
> Look Sorrow in the face,
>
> And bid her freely welcome, unbeguiled
> By false kind solaces, and spells of earth."—KEBLE.

So, also, as the reward of this childlike submission and loving resignation—" Knowledge by Suffering comes." Knowledge of the deep things of GOD, and of eternal principles. Fellowship in the Spirit of CHRIST, as the only victorious power against the world-spirit. Loyal recognition of the Cross, as the only sign of Victory. And self-knowledge, self-reverence, self-control are also learned in this school of suffering. For not in cruelty, and not in wrath, does the Father of Spirits send pain and torture to heart and mind, soul and body, but that we may " know how sublime a thing it is to suffer and be strong."

" Measure thy life by loss instead of gain ;
Not by the wine drunk, but the wine poured forth ;
For love's strength standeth in love's sacrifice ;
And whoso suffers most hath most to give.

" GOD said to Man and Woman, ' By thy sweat,
And by thy travail, thou shalt conquer earth ' ;
Not, by thy ease or pleasure :—and no good
Or glory of this life but comes by pain.
How poor were earth if all its martyrdoms,
If all its struggling sighs of sacrifice
Were swept away, and all were satiate-smooth ;
If this were such a heaven of soul and sense
As some have dreamed of ;—and we human still.
Nay, we were fashioned not for perfect peace
In this world, howsoever in the next :
And what we win and hold is through some strife."

H. H. KING.

At this moment there are mighty spiritual forces, pent-up longings and energies, thwarted yearnings—only awaiting direction into channels of world-wide blessing. The burning Mother-longing of the bereaved or childless heart, and the Love, more strong than death, of the young widowed soul, these are sacred possessions for the enrichment of poor agonized humanity.

For one of the mightiest powers in both the natural and spiritual world is that of pent-up force and energy, when duly liberated and rightly directed into channels of usefulness.

Watch the vast power of the pent-up force of steam, which, if not applied in some direction of use, must burst and shatter asunder all that resists it, where no safety-valve is found. Gaze at the ruin and destruction, the huge contortions and earthquakes, wrought thereby. Then, see this same power utilized and liberated to noble ends, driving earth's locomotives, machines, and factories. He who can bridle the tides, or use the roaring torrent of Niagara's Falls, has boundless motive force at his disposal.

Life is never a soft weakly experience; certainly, for millions, it has not been so lately. Life is strong. Often enough, strong tragedy, suffering, endurance. Strong impulses, strongly restrained. Strong passions, strongly bridled. Mighty energies thwarted, pent-up, compressed, just in order to be eventually used in the highest and noblest causes;—with the increased impetus of released power, expansion, and liberated energy, all the more intense in its action—and irresistible in its force and gathered might—because of its former restraint. For virtue is passionate, burning with the fire of the Spirit of Life, flaming with the intense white heat of utter Purity, even Divine Love.

And here once more the allegory of the Holy Grail is faithful to eternal Principle. For the legend tells that the Communion Cup of mutual sacrifice—"The Cup, the Cup itself from which our LORD drank at the last sad supper with His Own"—was given again to earth through the prayers and fasting of that pure maid whose very heart the holy Cross had signed. Sister she was of Percivale, "whom Arthur and his knighthood call'd The Pure."

> "And if ever holy Maid
> With knees of adoration wore the stone,
> A holy maid; tho' never maiden glow'd,
> —But that was in her earlier maidenhood—
> With such a fervent flame of human love,
> Which being rudely blunted, glanced and shot
> Only to holy things; to prayer and praise
> She gave herself, to fast and alms."

She took up her Cross, and in that accepted discipline, and thwarted passion, found her triumphant strength.

For the mighty power, which she had acquired in the school of earthly love, became now an all-conquering force, when expended upon the Altogether Lovely One, her Beloved and her Friend, in rich response to His Almighty Love.

For in that all-subduing Love of CHRIST lies the royal power of His Kingdom. For the Love which in supremest majesty redeemed the world on Calvary's Cross, sent saints and martyrs rejoicing to the arena and the stake, because the Love of CHRIST constrained *their* love to the utmost depths and heights of responsive self-oblation.

Truly Canticles, the Song of songs, is the supreme thanksgiving of the soul, that has passed through torture of heart to complete union with her Divine Bridegroom, in the Spirit of His Love: "My Beloved is mine, and I am His: He feedeth among the lilies."

For the surrendered soul is "married to Another, even to Him Who is raised from the dead, that she should bring forth fruit unto GOD," bearing the very Nature of her Beloved to others, till they too yield to His Love, surrender to His Spirit, bear His Life, and CHRIST is formed in them. So shall the Christian become, as it were, "another CHRIST."

Is not even the age-long cry of the childless heart thus abundantly answered in Him Who deigned to say: "Whosoever shall do the Will of My FATHER which is in heaven, the same is My Mother?"

"While great the bliss that countless Mothers know,
Hath CHRIST *no* Mother-Crown He will bestow
On meek, unwedded, spotless Virgin-souls?
Are they excluded from Maternal pride—
Ne'er to give life and birth to aught beside—
Nor swell the great Life-stream that endless rolls?

"O hush thee, maiden heart; with reverent mind,
And awestruck meekness, hear thy Saviour kind

Proclaim thy glorious portion 'mid the Mother-band.
He who was nourished at a Maiden's breast—
Born of the Ever-Virgin—hails thee blest,
And near His Royal Mother bids thee stand.

"Like her, surrender to Heaven's Triune Lord,
One with thy GOD in will, and work, and word,
Bound in the Spirit of His Living Love.
Then bear His Nature to earth's utmost parts,
Till CHRIST be born again in yielding hearts,—
The Love-Life filling earth as Heaven above."

There is a window in Liverpool Cathedral, placed there by the G.F.S. of the diocese, which lifts a vision of Spiritual Motherhood in the Life-bearing Mission of the Church in recent years. In a book entitled "The Noble Women of the Staircase Window," by the Rev. William McNeill (published at 1s. by the Liverpool "Daily Post"), the story is told of the heroic lives which the window commemorates.

Here is a Vision of women, burning with Mother-love, who bore the Christ-Life in the Hospital, the School, the Home—in Asia, Africa, and the Motherland. We see Dr. Alice Marval, who laid down her life in the healing ministry, bearing CHRIST to sufferers in Cawnpore. The Girls' Friendly Society will ever remember that they had the honour of supporting her as one of their own Missionaries. Agnes Jones, a devoted Nurse; Louisa Stewart, one of the noble army of Martyrs; and Mother Cecile of Grahamstown who, in the teaching ministry of the Spirit, bore CHRIST to the children of the Veldt.

Also Anna Hinderer, who with her husband, at Ibadan in West Africa, made a home for twenty-seven of the little black boys, who had crowded in curiosity around her sweet dwelling and awakened her mother-love. She set herself to overcome their fears, and to gather them into a school. "Iya" they called her—Mother: and they loved her with as loyal hearts as the children of Lowestoft had done in her old home. Thus we read: "She had her reward, her hundredfold. Her

mother-heart found its home, her mother-love its gladness, in those little curly-headed blacks, and every pang brought joy in the thought that in some measure she was able to make a return to her SAVIOUR and Master for that wonderful love and costly sacrifice, with which He had redeemed her. . . . Perhaps the most beautiful tribute paid her, the highest tribute which any man or woman can receive, was that paid by the Ibadan Church members: 'You brought JESUS with you into our town, and you left Him among us.'"

The beautiful lines of Richard Crashaw to S. Teresa shall indeed be true of multitudes who thus bear the Christ-Life in Christian, Heathen, and Moslem lands, for the regeneration of mankind.

> "Thou shalt look round about, and see
> Thousands of crown'd souls throng to be
> Themselves thy crown, sons of thy vows:
> . . . thy rich zone,
> Sparkling with the sacred flames
> Of thousand souls whose happy names
> Heaven keeps upon thy score; thy bright
> Life brought them first to kiss the light
> That kindled them to stars."

The great doctrinal poems of Browning—e.g. "A Death in the Desert," "Saul," "An Epistle of Karshish," "Christmas Eve and Easter Day," which so wonderfully embody much of the inspired teaching of the Apostle of Love, S. John the Divine—will surely help many to-day, through the tragedy of suffering and sacrifice, to gain yet deeper insight into the mystery of the constraining Love of GOD-INCARNATE, for the Life-bearing mission to the world.

CONCLUSION

THE UNITY OF THE HOLY GHOST

"Burn, burn, O Love, within our hearts;
Burn fiercely night and day,
Till all the dross of earthly loves
Is burned and burned away."

We have gazed at the Vision of the world-wide Mission to which the Church is called to-day for the Regeneration of the human race. We have seen that it is a Mission which cannot be fulfilled by men alone. Christian Womanhood has her special vocation in the Life-bearing Mission of the mystical Body of Christ. She is to take her part in bearing Christ to the human race, and winning the world to God, that henceforth the Spirit of living Love may animate mankind, and drive out the foul and unclean world-spirit of lust and greed, selfishness and aggression.

For it is all the same eternal principle working itself out, whether in empires, nations, or families. The great fact, so continually forgotten, remains everlastingly true:—civilization, political liberty, knowledge, science, improved environment, education, medical skill, freedom of all kinds, are, *by themselves*, helpless to bring about the world's regeneration. Each and all of these good gifts of God can be used by the devil to work terrific havoc in this fair earth, *if they are divorced from God and from His Spirit.*

Apart from the "Re-ligion" of Christ,—the "re-tying" of the bonds of Union in the One Spirit—there is no true life, or healing, or lasting good to be found for poor fallen

humanity. Love, the law of our being, is broken and the harmonious working of life is destroyed, directly the world-spirit takes possession of either ruler or ruled, governing or native races, Church or State, employer or employed, manhood or womanhood, parents or children.

On the one hand, the world-spirit uses the authority and power of the strong, for tyranny, oppression, and selfish greed, instead of for service, self-sacrifice, and the sympathetic fulfilment of duty and responsibility towards the weak. On the other hand, there is the gravest danger of bringing civilization, political freedom, and higher education, *apart from religion*, to native tribes, eastern women, or child-races, because liberty divorced from GOD and His laws may be turned to foulest licence; freedom to anarchy; and knowledge to the very craft and subtlety of the devil.

For it is this world-spirit of separation from GOD that has marred the Divine ideal, and broken the bond of union, in empires, nations, and homes. Selfishness has driven out the HOLY GHOST; covetousness has driven out love; the misuse of free-will has frustrated and destroyed the unity and purpose of life.

Therefore the supreme duty of the Church and Empire to-day is to bear CHRIST to the world, for the restoration of the Divine ideal—for the "re-ligion," the re-tying, the re-union of the human race with GOD and with one another, in the Image of GOD, in His One Spirit, for the world's regeneration.

For though in the Divine Society of the Blessed Trinity the whole three Persons are co-eternal together and co-equal, yet it is through the Bond of living Love, and perfect Unity of Will, and Word, and Work, that this equality of Life and Love is secured. For even in that eternal Society of the uncreated Godhead, there is "like in difference," for the FATHER is not the SON, and the SON is not the FATHER, and the HOLY GHOST is not the FATHER or the SON. Therefore the perfection of Unity is only reached through the complete

response of the Will and Love of the SON to the perfect Will and Love of the FATHER—the Fount of Godhead—in the Fellowship and Love of the HOLY GHOST. And that fellowship is the at-one-ment of mutual love, and service, and sacrifice, in one Spirit, and one perfect Will and purpose.

Thus it is that the selfish world-spirit, by driving the HOLY GHOST out of empires, nations, and families, has literally marred and spoiled the Divine Image in which we are made. Free-will has been misused, and has rebelled against the Divine Will. Sin has opposed itself to the Love of GOD. Selfishness has untied the sacred bond of mutual service and sacrifice in the One Spirit ; and resisted the only law which " will work."

Therefore CHRIST and CHRIST alone can regenerate and save the human race, for He alone can take away our sin ; win our stubborn rebellious wills back to GOD ; restore in us the Divine Image ; and breathe again into humanity the Spirit of living Love. For this would be the fulfilling of GOD'S plan. For He gave us free-will that the Rule of His Universe might be Love—that He might win humanity to voluntary union with Himself, and with one another, not by force, but by love, in the fellowship of the HOLY GHOST. Though the risk of granting free-will was literally infinite, GOD willed to fill His Kingdom with children, not slaves ; children who could freely respond to His Love in unity of will, and word, and work, for the salvation of all mankind.

At this marvellous time in the world's history let us trace the working of this unifying principle, and the power of the One Spirit to consolidate the human race in one consistent whole. For this is the very principle of the Trinity in Unity, to be fulfilled throughout all creation.

We have seen that the British Empire stands to-day as the first great example of mighty self-governing Dominions knit together in such a union—a fellowship of the HOLY GHOST. The great Indian Empire has bound herself to us in

this same bond of sacrifice responding to sacrifice, in return for the generous and faithful service which (in spite of many failings and shortcomings) we have rendered to her.

It appears that, after the War, the British Empire will actually rule one-fourth of the earth's surface and one-fourth of the earth's people. Will she be true to her Rule—her Raj—of fellowship in service and sacrifice? Will her children of the generations to come respect the rights of other nations, strive to maintain the peace of the world, and scorn aggression, greed and selfishness?

Through the great European conflict, we have been allied to Russia, the Empire which stands next to us in extent of territory, and size of population, amongst all Christian nations. Allied to France, to Italy, to Portugal. In the Far East, too, Japan is our ally. In short we may practically assert that the leading nations of earth have been united, through true *esprit de corps*, in one common purpose and determination to overcome the spirit of the world, exhibited in its last awful manifestation of Prussian militarism linked with Moslem lust and massacre.

It is equally clear that nothing but that same Spirit of unity of will and self-sacrificing service for the welfare of the whole world could ever weld this mighty alliance of nations in so true and lasting a union that they could dictate and insure, as the conditions of peace, the disarmament—not only of the Central Powers of Europe—but of all nations, in mutual agreement and confidence. It is only man's sinful and selfish will which makes this vision of our LORD'S own Prayer appear to us Utopian.

What if never again we sank to so low a level as that of seeking to protect our worldly power by such a subterfuge as the bolstering up of Moslem misrule to be a buffer between Christian Empires, as we did when we used Turkey—the "sick man" of Europe—to protect our route to India? Bitterly, bitterly, have we now paid the price of such cowardly

compromise and diplomacy—when we strove in Gallipoli to find a free outlet for our Russian allies through the Dardanelles, the gates of which we ourselves had banged, barred, and bolted against her. The blood of Armenian and Assyrian Christians crieth unto us from the ground.

Our "Crown'd Republic," as a constitutional monarchy, proves that the due union and blending of the opposite systems of autocracy and autonomy can produce the freest form of Government yet known on earth; ruler and ruled united in a fellowship of mutual service for the commonweal.

So, too, a great Imperial Army of five million men was raised for free-will service in about eighteen months under a voluntary system, for the chivalrous defence of the Motherland and her daughter Dominions, and of the freedom and independence of smaller nations and states.

If the power of the One Spirit can thus bind empires and nations in the bond of unity, what would it not mean to the world if all Christendom were at length united in the HOLY GHOST, in the one cause of the regeneration of the human race? Side by side, members of the three great branches of the Catholic Church have fought on the battlefields of Europe, for the liberty and freedom of humanity, against that world-spirit which has been the ultimate outcome of unlimited free thinking, self-assertive individualism, and fierce nationalism. Do we not need to pray more earnestly than ever before that the HOLY SPIRIT, the very Love of the FATHER to the Well-beloved—the Oscula Patris Filiique—may indeed embrace the English and Roman Churches and the Orthodox Church of the East in that Unity for which our Lord prayed so earnestly in His great High-priestly prayer—"that they may be one?"

Could it not also well be that the Church of England, with her historic Episcopate and creeds, her valid sacraments and her open Bible, might at length draw into the one fold, in full sacramental grace and primitive faith and practice, the

innumerable disunited Protestant bodies, now in separation from the Catholic Church ?

Surely too along the lines of mutual participation in Medical Missions to the whole world, the miserable life-destroying divisions of Christendom can seek for healing in the fellowship of sacrifice and service. Union in fulfilling the Will and Purpose of GOD, for the love of the brethren, without betrayal of truth or sacrifice of principle, will surely pave the way for ultimate union in faith and doctrine.

More still, what might not be accomplished if the middle wall of partition between Jew and Gentile should be broken down, and the Spirit of Jehovah make both one in CHRIST, united in the one cause and the one mission of the world's regeneration ?

For this One Spirit is the only unifying principle of Life—the bond of willing, responsive, living Love—the unifying principle of the Divine Society of Persons in the Godhead ; of the two Natures in the One Person of CHRIST ; of GOD with the human race ; of Jehovah with His true Israel ; of CHRIST with His Church ; of the faithful ruler with the ruled ; of the true husband with the true wife ; of parents with their children. And this Love, this Holy Spirit of Union, is the gift of GOD Himself, absolutely promised through the means of grace, and in answer to humble prayer. And this Spirit will live and grow and " daily increase " in all who act and work according to His laws, in obedience to eternal principle, in fulfilling the Will and the Commandments of GOD.

This Unity in the HOLY GHOST is therefore the aim and desire of those who promote the National Mission, and, as time passes, we realise more and more that nothing else is of any account. The one thing needful is that the Church and Nation should invite the Holy Spirit of GOD to bring life and order where all is chaos and darkness. For He and He alone could bring about that true Union between Church and State which is not a compromise, nor a usurpation of power of the

one over the other, but a living fellowship in the bond of service, for the Empire's very life. Not the Papal ideal that the Church must ever seek to exercise temporal and political power over the State, and rule by worldly means; nor the Erastian ideal of the Reformed bodies, that the State should domineer over the Church and exercise authority in things spiritual; but a fellowship of the HOLY GHOST, a living union as of body and soul.

For this is the special work of the HOLY SPIRIT, both in the Incarnation, and in the sacramental system of the universe; even to manifest GOD in external things, and reveal the Spiritual in the Material, the inward grace in the outward sign. Thus the inward grace of love towards GOD and man should naturally express itself in the visible form of social service. Spiritual revivalist and social reformer should work in harmony for the commonweal.

The outcome of religion, and reliance on the FATHER'S Will, should be the consistent piety which we long to see established among us for all generations, in the perfect blend of social, moral, and spiritual service, in the One Spirit, for the highest welfare of all mankind.

We see thus that everything resolves itself into the question —What Spirit is to animate the human race? With what Spirit are we going to inspire and educate the children of every realm, since nothing but the Religion of CHRIST can re-unite humanity with GOD and with one another?

Fabulous sums are about to be spent by all nations upon education. Money will be poured out like water in teaching and training the rising generation throughout the world. Must it continue to be misapplied and abused in vast regions of the earth, through secular systems which imbue childhood and youth with the spirit of the world, the greed of gain, and the love of money, ease, and pleasure? Must its main object be, "What will pay best? How can I get rich quickly? How most assert myself, and secure my own rights?" Must

religious bodies, missionary societies and individual workers in the cause of CHRIST still feel that, in many of the nations of earth, they are working at tremendous odds against a vast counteracting force of world-power, which, in secular education systems, literally undoes and opposes a great proportion of the spiritual work which is accomplished by voluntary effort, often with scant material, and slender means ?

Shall the ruling white race in our Overseas Dominions still be brought up with little or no Religion, even while Governments at length begin to realize the dread results of such a system in dealing with the native tribes ? How can there be union in the One Spirit if, in the future, the governing race itself is to be divorced from GOD, and thereby imbued with the world-spirit of selfish greed, and the consequent exploitation of the weak and ignorant ? A double standard of morality in favour of the strong against the weak can only result in bitter disaster. Both ruler and ruled must be equally animated by the One Spirit and the one Will of mutual sacrifice and service if the Empire is to live indeed.

Overwhelming evidence as to the impossibility of teaching morality apart from religion and spiritual influence is borne by Dr. Foerster in his book " Marriage and the Sex Problem," —a volume which would surely prove of the greatest service, at this present crisis, to educationists, parents, and teachers. As a professor of psychology, Dr. Foerster's testimony gains additional force from the fact that he began his intellectual career as an agnostic, but found that morality without the sanction of religion was very little use in moulding men's lives. Speaking as a non-Catholic and as a scientist he is bold enough to assert that in education, it is the Catholic ideals of the Church of CHRIST which are true to sound psychology.

Take but one of his statements :—" The modern world is apt to overrate the value of ethics and philosophy, but the truth is that these can only recommend and forbid ; it remains for religion to do the more difficult and important

work of *guiding the forces of human nature into new channels*, of transmuting sensual desires into a higher kind of power. This is the supreme triumph of religion in the sphere of sexual education. Religion alone possesses power of opening the doors to higher avenues of development for imagination, devotion, and emotional desires ; in fact those very feelings which tend to raise men above themselves and above the prosaic level of ordinary life."

Therefore it cannot be too strongly stated that the supreme mission of womanhood to-day, in the Church and Empire, is to take her due part in bearing CHRIST and His Cross, and the religion of His Spirit, back into the homes, and schools, and hospitals of earth, where such untold havoc has been wrought by the corrupt and sensual spirit of the world, which has driven GOD from His Own.

Thus it is that, in combating the awful menace of the social evil, and striving to exterminate the worst and foulest diseases, there must be no more of the senseless bitter antagonism stirred up between manhood and womanhood. Both have been responsible for the appalling degeneration of human society amongst so-called civilized nations. Both must take their full share in the work of regeneration.

For it is Woman who has been mainly responsible for the driving of Religion and the Bible, Prayer, and Sacraments out of countless homes of Christendom, and for daring to bring up her sons as well as her daughters, separated from the life and grace of GOD-INCARNATE and His Holy Spirit. "A man is what a woman makes him," and if modern pleasure-seeking mothers and sisters, and materialistic nurses and teachers rear their boys, and influence mankind, *apart from God*, they are gravely responsible for the loose moral code of the sensual world, for the degradation of the daughters of the people, and for corruption and false principles in politics and business.

For it is in the defence of *both* boyhood and girlhood *of all*

ranks and classes throughout the Empire, that all noble-hearted men and women to-day must fight side by side, in the power of CHRIST, against the unclean spirit. The greatest wrong has been done to our boys by the blind and culpably dense treatment which they have received, in multitudes of cases, from both parents and teachers, who have failed utterly to recognize that, deep down in the boy's heart and soul, in early adolescence there is often an even stronger and more genuine religious instinct, depth of principle, chivalrous and noble-hearted impulse, and modest reverence, than in hissisters.

As we have already considered—in countless cases the boyhood of the nation could have been literally enlisted, *before it was too late*, as the very champions and defenders of purity of life, and as crusaders in the world-wide mission, if both in their homes and schools the full vision of the purity, truth, and grace of the Incarnation had been lifted before them, and their energies and interest duly directed towards the work of the world's salvation. They need with an inexpressible need, first, the fearless and faithful teaching of GOD'S holy Will and Commandments with regard to personal purity, and their own responsibility to bear their part in the world's regeneration in the Life-bearing mission of the Church. Then, truth must be sustained by grace, through *early* Confirmation, after full spiritual preparation both for the gift of the HOLY GHOST, and for the simple regular use of the Blessed Sacrament against their strong temptations.

But it is absolutely necessary that, in this spiritual and devotional influence, women should take their full share, whether as mothers, sisters, or teachers, for the great fact cannot be too strongly stated that home influence usually exercises greater power over a man's life and character than even his school can do. Therefore, when womanhood drives Religion and grace out of the home, she is bringing yet deeper ruin upon the nation than when Religion is banished from the educational and medical systems of the world.

An equal standard of morality will never be secured for men and women by resisting the HOLY GHOST and GOD's law of sacrifice, love, and life, and lowering boys and girls to the same dead level of selfish, materialistic, and irreligious views of creation which the godless world has tolerated and condoned for men. The rule of the world-spirit, and the law of selfishness, whether in men or women, or both, will always lead to strife and corruption and the temporary triumph of might over right.

Religion alone can find and secure the equal standard for both boys and girls, men and women, by raising all to the measure of the stature of the fulness of CHRIST, uniting all in the One Spirit and the One Will and Purpose of GOD, in the very Christ-Life of love and self-sacrifice, according to the law of our being.

Churchmen and Churchwomen of all ranks and classes need to take seriously to heart Mrs. Creighton's grave words with regard to the social evil :—

"We can only regret that the Christian Church has, till now, done so little to convince the world that the existence of prostitution itself is utterly alien to the teaching and Spirit of CHRIST, and that the Church did not take a foremost part in the campaign against regulation. . . . Women have not hitherto done what they might to help in the hard struggle to purify society. . . . Women who form so large a part of the Church, must enlist the Church actively in the fight against prostitution ; for it is only religion that will convince us that GOD has given to no man licence to sin, and it is only faith in GOD that can give the assurance of victory in the fight against sin."

So, too, the women of the Church and Empire have reason to ponder now, more seriously than ever before, the burning words of Miss Ellice Hopkins, written seventeen years ago, in her book "The Power of Womanhood," in which she challenges them to bear their part in the great crusade of

purity :—" If we refuse, sunk in our own selfish interest and pleasures, and content that the daughters of the people should perish as long as our own are safe, then it will not be by a European coalition that our empire will perish, it will be by moral decay from within. . . . For let us always bear in mind that our empire has no geographical continuity like the Russian empire. It is bound together by a moral continuity alone ; it is based on character, the strong upright character of the ruling race, and if that decays it will go to pieces. . . .

" The great British empire, the greatest civilizing, order-spreading, Christianizing world-power ever known, can only be saved by a solemn league and covenant of her women to bring back simplicity of life, plain living, high thinking, reverence for marriage laws, chivalrous respect for all womanhood, and a high standard of purity for men and women alike. . . . The heart of the nation is still sound. It is not too late. We are at least free from the Continental system, by which the degradation of women is reduced to a systematized slavery. . . . We still start from a good vantage ground."

To the Virgin Mother of GOD-INCARNATE the promise of the Annunciation was sure : " With GOD nothing shall be impossible." Through the power of the HOLY GHOST, woman's influence is still supreme for the world's salvation, if she will but yield herself to be the Christ-bearer to the nations, and the faithful witness of the risen life to be found in CHRIST alone. By the power of her own Redeemer, what might she not accomplish in bringing about that unity of Spirit between manhood and womanhood, Church and State, even in Continental nations, which could sweep the earth clear from the abominations of the White Slave traffic ? What would it not mean to Europe, to South America, to the world, if the *police des mœurs* of France and other nations should be themselves transformed into guardians of the gates of heaven, instead of protectors of the way to hell ?—into defenders

of the helpless and homeless, not of the wicked and dissolute.

What if the criminal laws of all so-called Christian countries were framed solely for the punishment of wickedness and vice, for the maintenance of true religion and virtue, and the support of all noble societies that exist for the aid of travellers, the befriending of girls, and the supply of admirable lodges and hostels for their home care and happiness?—as for instance those of the G.F.S., the Y.W.C.A., and the "Ada Leigh Homes," Paris.

For the work of bringing the Religion of the Cross to bear upon England's manhood, here, in the Motherland, our evenings will be wanted quite as much as in time of war. For both in town and country the evening is the only possible time for spiritual and social work among men and boys and our returning soldiers—breaking down those unnatural barriers between class and class. Let men and women together, seek to combine the splendid work of the Y.M.C.A. with the fullest sacramental teaching of grace and truth.

The evening, too, is the time for those true "Pilgrimages of Prayer" among our own people, when around a cottage fireside a united family can join with us in Prayer and Bible-reading, or in preparation for the Sacraments, for the head of the family is at home and at leisure. We are no longer visiting only part of the household. Will not the Communicants of the Church thus become a "Teaching Body," a "Christ-bearing Body," to win the nation back to the Feast of Love, the Sacrament of Unity?

We have learned deep lessons during the last two years. We now know that, if we all put our shoulders to the wheel, five and a half million of our picked men can be spared for foreign service and home defence, and yet the business of the country, and all the extra work for the war, can still go on. Numbers of clergy, doctors, nurses, and other workers can also be set free for work abroad, and yet the Mother-Country

still grapple with the task of ministering to her countless wounded heroes as they are brought to her from the battle-fields.

The Empire is One as never before in the fellowship of sacrifice and service. Surely, after the War, hundreds of thousands of picked men and women—clergy, teachers, doctors, and nurses—will realize that they can well be spared to respond to the Empire's need among the nations that have suffered and bled for us.

Therefore, cannot Imperial Boards of Education and Central Boards of Missions unite in providing both spiritual and technical training for the vast army of new workers needed overseas in both Educational and Medical work?—inviting the Holy Spirit to weld that bond of union between the sacred and the secular in Training Colleges, and Schools of Medicine, in hospitals, schools, and homes, which will make of all life a sacramental union with the Divine, a hallowing and sanctification of every good gift of GOD for the healing and life of the world? (See Appendix, note 17.)

For, through such unity of spirit and purpose, ample funds would be forthcoming when once religious bodies and government departments were all pulling in the same direction in the common cause of defending the Empire's very life from the deadly corruption of the world-spirit.

Hitherto, the Church of England has had an expenditure of some *eight million pounds a year* for the spiritual and moral welfare of mankind, but only about *three-quarters of a million* of this sum was spent on work outside the British Isles. Surely both Church and nation have at length learned their bitter lesson, after having to pour out *five millions a day* for the last two years, to deliver the human race from the latest manifestation of the spirit of the world.

The words of the great Commission ring out down the ages: "Go ye into all the world. Baptize and teach all nations. Heal the sick. Feed My Lambs." GOD-INCARNATE bids His

disciples go forth in the power of His Spirit for the new birth of humanity. Therefore, throughout the length and breadth of Christendom to-day, let every man and woman search their consciences and see whether they are taking part in the Regeneration or the degeneration of mankind ;—whether they bear in their foreheads the mark of the beast, or the seal of the holy cross of victory.

For in awful reality, through the generations, the great mysteries of GOD'S purpose for the world unfold themselves. The mighty visions of ancient prophet, seer, and evangelist are fulfilled and repeated in successive centuries, even as range after range of mountain peaks rises onward and upward, till the culminating heights are reached. Age after age the world-spirit strives against the Christ-Spirit for the possession of the human race ; the kingdom of the beast is set up in insolent antagonism to the Kingdom of Heaven on earth.

Yet again, in our time also—in even more tremendous reality than ever before—are the Visions of the Epistles and Revelation of S. John the Divine fulfilling themselves on this small planet, in the midst of GOD'S Universe, where also our LORD was crucified.

Study that wondrous Apocalypse with the help of such a commentary as that in the Century Bible edition (" Revelation," edited by C. Anderson Scott, 2s.). Surely we see the vision of the Risen CHRIST to-day, still standing in the midst of His Churches—knowing their works, their labour, their patience, their failures, and their sins. We behold the Vision of the Throne of GOD, and the worship of the Lamb as It had been slain, Who alone has prevailed to open the Book of the mystery of human life and to reveal the eternal truth that love—even unto uttermost self-sacrifice—is the only key that unlocks the secrets of all creation.

We gaze upon the awful conflict between CHRIST and Antichrist—the power of the HOLY GHOST contending with the

power of the world. The wrath of GOD is poured out in vials, and plagues, and judgments upon the wicked world, the false prophet, and the kingdom of the beast, and upon all who worship his image and receive his mark, whatever their race or creed, their class or sex. For the mighty visions of the Revelation of JESUS CHRIST bear testimony to the mutual guilt of worldly men and worldly women in the degradation of humanity.

Thus we see in succeeding centuries the King of Purity and Love, and His royal Rule of the Cross, vehemently opposed by the brute force of the man of the world, by welt-power, emperor-worship, and the doctrine that might is right. But so also is the Divine ideal and eternal life-giving principle of pure free Motherhood and of Home, age after age, resisted by the abominations of the woman of the world—her vanity of vanities, sensual indulgence, and luxurious selfishness.

The supreme mysteries of the Incarnation and the Regeneration of mankind are revealed in the Woman clothed with the sun—the great wonder or sign in heaven. For she typifies both the Virgin-Mother of GOD-INCARNATE, the Manchild conceived by the Holy Spirit and caught up unto GOD and to His Throne—and also, for all generations, perpetually represents the Church, the Mother of them which are born again of that same Spirit, and keep the commandments of GOD, and the testimony of JESUS CHRIST. And the Church is again represented in the vision of the holy City, new Jerusalem, prepared as a bride adorned for her husband—the Lamb's wife.

Her terrible rival is manifested age after age, in the woman arrayed in purple and scarlet—who represents the wicked world—upon whose forehead is a name written, "Mystery, Babylon the great, the mother of harlots and abominations of the earth."

How long, O LORD, holy and true? When will the Kingdom of Heaven and the holy City be established?

When will the kingdom of the beast and the city of iniquity be overthrown? When shall the mighty cry go up—"Babylon the great is fallen, is fallen,"—that great city which did corrupt the earth?

It is the age-long struggle between the lust of the world, and the Holy Spirit of the Love of GOD, and Love must conquer and reign supreme, for GOD Himself *is* Love.

And so, through the awful conflict, we watch the great multitude emerging, of those who follow the Lamb, and are called, and chosen, and faithful. Those who have not defiled their garments shall walk with CHRIST in white, for they are worthy. There shall come out of the great tribulation an exceeding great multitude, which no man can number, of all nations, and kindreds, and people, and tongues, who have washed their robes, and made them white in the Blood of the Lamb. Clothed in fine linen, white and clean, they follow Him Who is called Faithful and True, when in righteousness He doth judge and make war. And he goeth forth conquering and to conquer, for His Name is King of kings and Lord of lords, and all who are true to Him shall be more than conquerors through Him that loved them.

For in the new heaven and the new earth, when the former things are passed away, GOD Himself shall tabernacle with men, and there shall in no wise enter into the City of GOD any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life. And the Spirit and the Bride say, Come. And let him that is athirst come.

He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, LORD JESUS.

Then shall our FATHER'S Name be hallowed, and His Kingdom come, and His Will be done in earth as it is in Heaven.

Then shall the Magnificat of the Virgin Mother be the song of the Kingdom for all who are meek and lowly of heart, for

His mercy is on them that fear Him throughout all generations.

And the Love wherewith the Father has loved the Son from all eternity—even the living Love of the HOLY GHOST—shall be in the whole brotherhood of man, the One Spirit of the One Body.

So shall the Grace of our LORD JESUS CHRIST, and the Love of GOD, and the fellowship of the HOLY GHOST be with us all evermore. Amen.

APPENDIX

NOTE 1. (See pages 26–28)

The Quarterly Intercession Paper

"THE Quarterly Paper of Intercession and Thanksgiving for the Church's Work abroad" teaches us to pray with knowledge and understanding, not merely for one part of our Church's Mission-field, but for all parts in turn; for not only one Missionary Society, but for many. Its circulation each quarter in 1915 was as follows: 106,000 copies of the ordinary type edition; 1,350 large type; 7,500 shorter general edition; 8,000 shorter King's Messengers' edition; 300 Braille type.

The Intercession Paper is supplied in five forms:—

(i) Ordinary type, at 5d. per dozen (or fewer); or 1s. 6d. per dozen per annum, if ordered in advance for the four quarters of the year. (ii) Large type, at 3d. each; or 1s. per annum. (iii) Braille type, at 9d. each; or 3s. each per annum. (iv) Shorter Edition, with (v) a special issue for K.M. members, both at 4d. per dozen; or 1s. 3d. for each dozen ordered in advance for the four quarters of the year.

For (i), (ii) and (iv) apply to the editor, Canon Bullock-Webster, 1, All Hallows Lane, Upper Thames Street, E.C. For (iii) apply to Miss D. Blyth, 11, Dryburgh Road, Putney, S.W. For (v) apply to the Secretary, K.M. Office, 15, Tufton Street, S.W.

NOTE 2. (See pages 65–68)

The Guild of Church Needlecraft

Guild Secretary, Mrs. Townsend, Homewood, Hindhead, to whom all communications should be addressed.

Director of Needlework and Hon. Treasurer Miss G. Corrie, 3, Waterden Crescent, Guildford.

OBJECTS

1. To help to provide Church Needlework and fittings for Churches Overseas.

2. To give information, and encourage study, respecting the Church in the Empire and beyond.

3. During the War to work for the spiritual welfare of our Army in England and at the Front, by supplying the Chaplains to the Forces with many things necessary for the reverent fittings of their Altars, in Church Huts, Camps, Hospitals, etc.

Ways of Helping

1. New members wanted for the Guild (entrance fee, 2s. 6d.). Needlework not expected from these.

2. New Workers wanted, as Companions of the Guild, who pay no subscription, but give their work as far as materials can be provided for them, or, if able to do so, provide their own materials.

3. Materials wanted of many kinds; linen, silk, lace, fringe, etc. Also wood carving, brass work, kneelers, and any Church fittings are gratefully received by the Director of Needlework, Miss G. Corrie.

4. Donations (much needed) to be sent to the Hon. Treasurer, Miss G. Corrie. Cheques crossed Capital and Counties Bank. Every donation helps, however small.

Full information can be had from Miss G. Corrie with regard to measurements, materials, designs, etc. For a small fee,

material can be cut out, and designs traced, ready to be worked in crewel stitch, chain stitch, etc., and the work can be made up when completed. (See also Note 7. Page 361.)

During the War, the Section of the Guild for Camps and Hospitals is in urgent need of help in working for our soldiers, according to the following Schedule.

Guild Schedule of Measurements in Use

For Regulation Army Camp Altars. 42×20 ins., 3 feet high.

Fair Linens—2 yards or $2\frac{1}{4}$×20 inches.

For Church Army Altars. 3 feet × 18 ins., 3 feet high.

Fair Linens—2 yards in length (about) × 18 ins.

Corporal—18 ins. square.

Pall—5 ins. square.

Credence Cloth—36 × 15 ins.

Purificators—12×12 ins., or 10×8 ins.

Fine Chalice Veil—14 ins. or 16 ins. square.

Burse—7 ins. or 8 ins. square.

Veil—18 ins. square.

Superfrontal—$7\frac{1}{2}$ ins. deep—as a rule.

Alms Bags—without stiffening, the new tub shape.

Holland or Linen Cases to hold Linen like an envelope—20 ins. or 18 ins. wide by 9 ins. deep.

"Trench" Frontal—6 feet × 4 feet 6 ins., or 6 feet square—in Linen or Japanese Silk, very light for itinerant use at the Front, etc.

Stoles—8 or 9 feet long, $2\frac{1}{2}$ inches wide, $4\frac{1}{2}$ at ends.

Small Altar Linen Sets for Hospital Wards. (Portable Altar size.)

Fair Linen—30 ins.×11 ins.

Fine Chalice Veil—12 or 13 ins. square.

Palls—4 ins. square.

Purificators—8 or 9 ins. square.

Corporals—13 or 14 ins. square.

Pieces of crocheted lace, for the two ends of Fair Linen Cloths, should be 20 inches long by $2\frac{1}{2}$ in. or $3\frac{1}{2}$ in. deep.

For the "Trench" Frontals (as above) ordinary plain casement cloth may also be used at 1s. 1d. per yard, 50 inches wide, of any good ecclesiastical colour. Some chaplains like these to be as large as 9 feet square, if of light material.

An Auxiliary Branch of this Guild of Church Needlecraft has been started in Suffolk, with the same objects and aims.

President: The Hon. Rosamund Bateman Hanbury,
Brome Hall, Eye.

Hon. Secretary and Director of Work:
Mrs. Burrell, Westley Hall,
Bury St. Edmunds.

NOTE 3. (See page 68)

The Archbishops' Western Canada Fund

With regard to needs in connection with the above, full information can be had from

Miss E. G. Collins,
Assistant Secretary A.W.C.F.,
The Church House, Westminster, S.W.

Numbers of small Churches are needed throughout Saskatchewan and Alberta. Many of these will be built of wood, and will seat, roughly speaking, from 75 to 100 people. They are to cost from £200 to £400 each, according to size. In nearly every case a large part of the cost is being defrayed by the settlers themselves.

Help is urgently needed to furnish these Churches. Each Church requires its own furnishings.

The following are measurements for Frontals:

Edmonton Mission. 6 feet 6 ins. by 3 feet 3 ins. by 2 feet 2 ins.

Regina Railway Mission. 7 feet long, 3 feet 3 ins. high, 1 foot 10 ins. wide.

South Alberta Mission. 4 feet 6 ins. long by 3 feet high by 2 feet.

Gifts of Mats, Kneelers, Altar Vessels, Crosses, Candlesticks and Cruets will be most gladly received.

Dossal Hangings may be made 7 feet by 7 feet.

Wall Curtains. In two pieces, each 7 feet high by 6 feet 6 ins. wide. This is without allowing for fulness.

Single Church Bells are welcome gifts for small Churches. They cost from £8 to £12. In Western Canada but few Churches have bells; many children have never heard a Church Bell.

Household Linen, Blankets, Table-cloths, Dusters, Dish-cloths, etc., are all gladly welcomed at the central Mission-house of each district. Those not required are distributed amongst the various Missioners for use in their shacks.

Small Curtains for windows are also most useful.

Linen and supplies for the little Hospital at Onoway, Edmonton Mission, will be gladly received. (See pages 318–19.)

NOTE 4. (See pages 68–71)

Central Guild of Church Art (for Overseas)

Under the Patronage of H.R.H. Princess Louise, Duchess of Argyll.

Secretary: Miss E. G. Bourne,
27, Ebury Street, London, S.W.

The Central Guild of Church Art has two objects in view, which are;

1. To supply, with the aid of voluntary workers, Church Embroidery, Plain Needlework, Painting, Wood Carving, Metal Work, etc., to any Church of the Anglican Communion Overseas, that is unable to procure them unaided.

2. To establish a Central Office and Bureau of Information which shall, by means of affiliation, be of service to all guilds, working parties, and individual workers who have the first object in view.

This Central Office has proved of very great use in uniting the need overseas with the workers at home and works in co-operation with the following Guilds and Societies :—

The Society for the Propagation of the Gospel in Foreign Parts.
The Archbishops' Western Canada Fund.
Universities' Mission to Central Africa.
British Columbia Church Aid Society.
The Rangoon Diocesan Association.
The Qu'Appelle Diocesan Association.
The Borneo Mission Association.
The Mothers' Union.
The Guild of Church and Empire.
S. Mary Abbots Guild of Church Embroidery.
S.P.G. House Working Party.
Christ Church, Lancaster Gate, Embroidery Guild.
The Scattered Working Party.
S. Albans Diocesan Embroidery Guild.
The Norfolk and Norwich Guild of Needlecraft.
The All Saints Notting Hill Guild, etc.

The Guild has few rules, but the principal ones are :

1. That every Appeal sent in shall be endorsed by the Bishop of the Diocese, Head of Mission District, or Missionary Society.

2. That each Appeal shall be brought before the Executive Committee of the Guild and, if passed, gifts allotted by the Sub-committee appointed for that purpose.

3. That freightage on Gifts allotted by the Sub-committee be paid by the Guild, but that Members who mark their Gifts for any special destination be asked to defray the cost of carriage.

4. That the Society shall reserve the right of returning Gifts to Members, if, in the opinion of the Committee, they are in any way unsuitable.

5. That Members be asked to subscribe 2s. 6d. a year to the General Funds of the Guild.

6. That, during the War, gifts shall be sent to any Chaplain to the Forces, at the discretion of the Secretary, without reference to any Committee.

A Farthing Fund has lately been started in connection with the Guild, and it is hoped that this may be so widely taken up that it may counteract some of the difficulties of the present moment. Anyone willing to collect for this purpose is asked to send their name to the Secretary who will then enter their name and address.

The Gifts sent out by the Guild include Frontals, Fair Linen Sets, Stoles, Purificators, Burses and Veils, Kneelers, Pictures, Crosses, Surplices, Cassocks, Chalices, Patens, etc.

The Altar Linen most constantly in request is as follows: (Linen only to be used.)

1. Purificators for cleansing the Sacred Vessels at the Altar, size about 9 ins. square; these should have a narrow hem, with a small cross worked in the centre, six to a set.

2. Corporals, the linen squares on which the Sacred Vessels stand on the Altar. To be made of fine linen with narrow hem and monogram or small cross in the centre of one side, size about 22 ins. square.

3. Fair Linen Veils, to cover the Chalice after Communion, size about 18 ins. square of fine material, ornamented.

4. Palls to cover Chalice, small squares of linen, stiffened with cardboard, size 6 to 8 ins. square, embroidered on the top.

5. Fair Linen Cloths for Altar, useful size, 9 feet by 2 feet. All of these may be worked with a very simple design carried out in chain-stitch, either in a single line, or the design may

be outlined and then another line worked inside the outline and so on, until the whole design is filled in.

Traced linen, ready for working, can be supplied as follows :—

	To Members	To Non-Members
	(To be returned for use Overseas.)	
Fair Linen	4/6 to 5/6	7/6 to 12/6
Veils	1/6 to 3/6	2/– to 5/6
Corporals	1/9 to 2/6	2/3 to 5/0
Palls	9d. to 2/–	1/0 to 2/6
Purificators	6d. to 1/0	9d. to 2/0

Coloured needlework can also be supplied at low prices, and, in some cases, the materials are provided free to members of the Guild.

(Owing to the War it has been found necessary to make an increase in these prices of 3d. in the shilling.)

Plain needlework is also always in demand, and workers are constantly needed who will make up surplices, albs, chasubles, etc.

Frontals are often embroidered by one person and made up by another, and workers for both are urgently needed.

The Committee are anxious that there shall be a collection of good and workable designs at the disposal of the Guild, for the benefit of Members, and designers are asked to help others in their work by giving drawings for this purpose.

Various materials are so affected by climate that Members are warned to make enquiries upon this point before sending specially marked gifts, and for hot climates the use of linen is advised rather than silk.

Anyone who is willing to help the Guild in any way is asked to write to the Secretary.

The Secretary is prepared to attend meetings and to exhibit work, giving information and advice both as to simple handicraft and also with regard to more advanced artistic work.

Samples can be shown of work which utilizes many kinds of talent with real effect :—

1. Poker work on white velvet, to take the place of embroidery for Dossals, etc.

2. Pen-painting, for the decoration of Frontals.

3. Frontal, or panels, with design worked on kitchen tablecloth damask, the woven pattern of grapes and vine leaves being picked out in places. Such a frontal costs about 22s. including super-frontal, lining, and materials for working. The middle of the material is used for the frontal, and the border for the super-frontal.

4. Patterns of crochet, to take the place of fringe on tablecloth frontals, and patterns of crochet insertion, to be used instead of Church lace.

5. Pattern of handmade fringe. This fringe, 3 inches deep, takes about two skeins to a foot.

6. Sample of a Cross, which can be worked in the hand (without a frame), and afterwards applied to a frontal.

7. Wool-work kneelers. These can be made very cheaply, if 3s. packets containing wool, canvas, hook, and winder are obtained from one of the carpet factories at Bridgenorth, Shropshire. The wool is in short lengths, being cuttings from the carpets, but there is a plentiful supply given, and enough is always sent for a self-coloured border. With a little arrangement of colour, very good mats can be made.

8. A specially artistic piece of appliqué work, in which the velvet was first pasted on to white book muslin, the design being traced on to the muslin, and then the whole cut out and applied to the linen.

In making Altar Crosses, woodcarvers are reminded that it facilitates packing if these take to pieces. Candlesticks in wood to go with these Crosses are a valuable addition.—All these can be coloured and gilded if desired.

A book entitled " Art Crafts for Amateurs," by Fred Miller

(published by H. Virtue and Co.) supplies many designs and much help with regard to needlework, wood carving, beaten metal work, clay modelling, enamelling, inlaying, gesso, fretwork, stencilling, poker work, and decorative painting.

The book deals with the leading art-crafts from a general point of view, but many most valuable hints and suggestions of a practical nature would be found of great use in ecclesiastical work.

One class of needlework described in this book is that in which braiding is linked with stitching, viz. scrolls and curves given by braid, while the design is completed in stitches.

The following notes have been most kindly supplied by ladies, experienced in many kinds of work, in connection with the Central Guild of Church Art :—

1. "People sometimes shrink from attempting Church embroidery on the score of expense, or incapacity. But for small Mission Churches abroad, it is not necessary or even desirable to use silk brocade at 16s. a yard, nor would an elaborate design of gold thread and coloured silks requiring literally months of work be altogether in harmony with the surroundings. Real essentials are, material good of its kind, fairly correct as to Church colouring; good design, careful work, and absolute exactitude as to measurement.

"But within these lines there is great scope for modest talent and simple material; many modern tapestries, made for curtains, have a good conventional design not unsuitable for altar-cloths, and colouring in greens and reds especially would be suitable. With these a set of plain orphreys, say in Roman satin, would make a good contrast; lining to be of coarse strong apron linen—entire cost 15s. to 20s. For hot countries, or where white ants have to be considered, Harris linen is excellent; it can be had in all Church colours; 5s. a yard, two yards wide. Embroidered with a bold design in D.M.C. or Star-sylko (better for effect than Harris threads), a very handsome frontal can be made for less than 10s.

"For work of this kind, chain stitch, crewel stitch, button-hole, and a little satin stitch may be used; they must be worked very evenly and exactly. For about 12s. 6d. a whole set of coloured linen vestments can be made—chasuble, stole, maniple, burse, and veil—this is a gift much valued in the tropics, but it involves a great deal of work. Sometimes an odd length of silk left over from household furnishing comes to hand; this with a little joining, carefully concealed, can make a good stole, or burse and veil; with sateen for the lining. Appliqué work is also to be commended, but needs some skill and good judgment as to colouring; odd scraps of silk are cut out into a conventional design, laid on to the foundation material, and sewn down with a piece of thin cord, or filoselle silk to cover the raw edges.

"Tracing is always a difficulty; a few, very few, ironing patterns are suitable. On linen or plain material the design may be traced through with blue or red carbon paper; again, the great rule to be observed is perfect exactitude as to position."

2. "Photographs of old embroideries and other designs can be obtained at the Victoria and Albert Museum, and copied, and perhaps simplified by anyone who can draw a little. Beautiful shades of silk can be procured from the British Standard Dye Works, Stanley Road, Birkenhead, or from Miss Symonds, over Lloyds' Bank, Oxford Street, London."

3. "Often people pay so much more than they need for Altar-linen. The Manchester Manufacturing Company, Silver Street, Manchester, supplies a very good linen, No. 710, price 1s. 7d. per yard, which is perfectly suitable for Altar Linen, especially abroad, where washing, etc., cannot be so carefully done as at home. They also have washing linen laces in really good designs, suitable for the ends of Fair Linens, or for super-frontals."

4. "*Materials* should be of best quality, a really good cloth or satin sheeting is preferable to a silk brocade not of the best.

"Harris' linens—or linen and silk material are very good for hot climates—and can be worked in flax thread or silks.

"All the linens used for filling frames should be scalded before use.

"Pearsall's Floss silks on reels are easier to use than floss in skeins—the silk should be split, and care taken to use it always the same way.

"Designs are important—and should be good. All the best Church Embroidery shops are ready to trace their designs on to purchasers' materials.

"If transfer designs are used—for *white* linen work, choose those printed in blue (the yellow ones are very difficult to wash out).

"Pillow-lace is a craft very suitable for use on 'fair linen,' and it is well within the reach of busy people, as it can be taken up for a short time."

Both Churchmen and Churchwomen are invited to become members of the Guild, and to use any talents they possess in the service of the Sanctuary.

NOTE 5. (See page 73)

Wood-carving for Chancel screens, stands for Fonts, etc.

Gifts of carpentry and wood-carving are of great value in the Mission-field. They should not be of great weight, on account of the difficulties of freightage. An Industrial Home, or a class of young men and boys, Boy-Scouts, etc., might render great service in supplying Bookrests, Wooden Crosses, and Candlesticks, Prayer Desks, Credence Tables, and simple oak Stands or Pedestals for small stone portable Fonts, such as are greatly needed for Mission Churches overseas. Messrs. Mowbray (28, Margaret Street, Oxford Circus, London, W.) supplies these Fonts, measuring 12×12 inches, price £1 1s. (See Note 9. Page 363. Postcard 12.)

An Altar, or carved panels to be fitted into the framework of an Altar overseas, would form another beautiful gift.

So, too, a few Churchmen in the Mission-field could make and put up the bare framework of a Chancel Screen, if a simple design were sent to them, and then a carving class in England could supply dozens of small sections of carved work to send to them to fit into the arches. A design of such a screen, with full information, can be had from the Rev. J. E. B. Sawbridge, S. Margaret's Rectory, Norwich. (See also Note 9. Page 363. Postcard 10.)

NOTE 6. (See pages 76–78)

The Duchess of Sutherland's Cripples' Guild, Ltd., 13 and 14, New Bond Street, London, W.

Illustrated catalogues, price lists, and full particulars can be obtained from "The Shop Beautiful," at the above address, of the metal work wrought by the bands of Cripple Craftsmen.

Here are supplied handwrought silver Chalices and Patens; brass Altar Crosses and Candlesticks; silvered copper Altar Vases; Font ewers in hammered copper; Alms dishes in handbeaten copper, etc. (See Note 9. Page 363. Postcard 6.)

NOTE 7. (See pages 78–79)

Materials for Church Needlecraft from the Barclay Workshop for Blind Women and Girls, 233, Edgware Road, London, W.

Patterns can be obtained at the above address of the following materials, woven by the blind women and girls, which have been found suitable for Church needlecraft.

Square Cotton Cloth, 36 inches wide at 1s. 10d. per yard, suitable for Sanctuary hangings, and Altar Cloths. Can be dyed special ecclesiastical colours if requested. After dyeing, and consequent shrinkage, 31 ins. wide, 2s. 3d. per yard. (See Note 9. Page 363. Postcard 5.)

Lustrine, 36 inches wide, at 3s. 6d. per yard, suitable for Burses, Veils, etc.

Handwoven white Linen for drawnthread work, etc.

36 inches wide, at 4s. 6d. per yard.

Note 8. (See page 79)

Chinese Texts, Scrapbooks, Dolls, etc.

1. *Sheets or cards of Texts* in Chinese characters, or in those of other languages, can be obtained through the S.P.G. and the C.M.S. for children to colour and send abroad. Also sheets of texts from Miss M. Gurney, 20, Clifton Terrace, Brighton.

Cards of texts in 99 foreign languages from Miss Baxter, 11, Leamington Road Villas, Westbourne Park, London.

2. *Dolls.* Lady missionaries in charge of a hospital or an orphanage greatly value a box of dolls for their children. Or again, those visiting in Zenanas often find that a doll helps to break the ice, and to establish a friendship with some of the little girls there. Dolls for hot countries must have china heads and limbs; wax will melt. Small dolls with china heads cost only two or three pence, and can be dressed in remnants, so our children could often afford to present these as their own gifts. Dolls for India should not be dressed in white as that is the sign of mourning there. The brighter the colours the better. It is a charming sight to watch a work-party of little King's messengers packing up a box for the children of Indian lepers, and giving each doll a loving kiss as they despatch it to their little friends.

3. *Scrapbooks* are also delightful for our children to make, and are especially durable if made of sheets of coloured glazed calico sewn together, and "blanket-stitched" round the edges with bright coloured wool. But as the cost of freightage is considerable, a contribution towards this expense should be sent, with the gifts, to the Missionary Society which despatches them.

4. *Toys.* Small inexpensive toys are greatly appreciated, at 1d., 2d., 3d., or 6d., especially balls, engines, animals, trumpets, etc.

5. *Bags.* Little bags of any brightly coloured material are much valued, especially if they contain a comb, string of beads, cake of scented soap, reel of cotton, thimble, needle-book, pin-cushion, or any other small present. 7 ins. × 10 ins.; 9 in. × 10 ins., etc.

NOTE 9. (See pages 63–80)

Set of 12 Postcard Photographs, similar to the Lantern Slides of Church Art and Needlecraft

These postcards, price 2s. per dozen, post free, can be obtained from Messrs. Wilkinson and Sons, Photographers, 30, Bethel Street, Norwich.

No. of Postcard.		No. of Lantern Slide.
1.	Sacred Vessels, given by Berkhamsted G.F.S., to S. Albans, Pelly, Saskatchewan, showing Portable Altar and Banner.	17
2.	Portable Altar (closed) containing sacred Vessels, Cross, Altar Linen, Surplice, etc. (from Messrs. Mowbray, 28, Margaret Street, London, W.).	44
3.	Portable Altar (open) with Banner, Linen Cloth, and Kneeler.	45
4.	Portable Altar carved by a lady, and sent to a Chaplain to the Forces in France.	47
5.	Work for Altar Cloths and Sanctuary Hangings, of S. Etheldreda's Church on the Prairie. Material woven at the Barclay Workshop for Blind Women and Girls, 233, Edgware Road, London, W.	49
6.	Altar Cross, Candlesticks, etc., given by Hereford G.F.S. to S. Ethelbert's, Eastend, Saskatchewan. Handwrought by the Duchess of Sutherland's Cripples' Guild, 13 and 14, New Bond Street, London, W.	50

No. of Postcard.		No. of Lantern Slide.
7.	Crocheted Lace, for a Super-frontal, and for ends of "Fair Linens," etc.	51
8.	Altar, showing handmade Fringe, Stencil painting on Dossal and Wings, wooden Cross and Candlesticks, etc.	52
9.	Kneelers and Sanctuary Carpet, for S. Etheldreda's Church on the Prairie. Orphreys, from Mrs. Townsend's "Guild of Church Needlecraft," (Miss G. Corrie, 3, Waterden Crescent, Guildford).	53
10.	Carving for Chancel Screen, showing framework to be put up abroad, and carved sections to be made in England. (Design can be had from The Rev. J. Sawbridge, S. Margaret's Rectory, Norwich.)	54
11.	Small Alabaster Font for Private Baptism. Banner made of curtain remnants, and one of Nelson's Bible Wall Pictures, price 1s., from 35, Paternoster Row, E.C.	55
12.	Portable Stone Font on Oak Stand, for a Mission Church. Font, 12 × 12 inches, price £1 1s. from Messrs. Mowbray.	56

NOTE 10. (See pages 80 and 301)

Medical Missions. Some of their Wants

There is urgent need for an immense increase in Medical Missions throughout the world—for Doctors, both men and women, Nurses, Hospitals, and Dispensaries. This should necessitate, simultaneously, a great increase in the supply of Medical requisites. Those who have done such splendid work in Hospital Supply Depôts during the War, could surely organize similar work for the millions of sick and suffering in the world-wide Mission-field.

CHURCH MISSIONARY SOCIETY MEDICAL MISSION AUXILIARY, C.M. HOUSE, SALISBURY SQUARE, E.C.

	Measurements.	Materials.	Remarks.
Roller bandages	6 yds. × 2 in. to 6 ins.	Special bandage material	To be torn into strips, *without selvedges*, tightly rolled, and securely tied with a strip of selvedge.
" "	" "	Coloured muslin	For Chinese hospitals.
" "	6 yds. × 4 ins. to 6 ins.	Domette and flannelette	
Many-tailed bandages	.....	Flannelette	
T-bandages	.....	"	
Poultice bags	6 × 6 in., 8 × 8 ins.	Soft white muslin	
Old flannel	1½ or 2 yds. × ¾ yd.	.....	Old blankets are very useful.
Old linen	All sized pieces	.....	All seams and hems to be cut off, and the linen to be boiled.
Safety-pins	.....	.....	White; can be bought by the 100.
Mattress covers	6 ft. 3 in. × 3 ft.	Bed-ticking or unbleached calico	One end to be left unstitched, so that they may be stuffed locally.
Sheets	3 yds. × 2 yds.	Twill, unbleached calico	
Theatre cloths	1 yd. sq.	" "	
Blankets	7 ft. × 4 ft.	.....	Strong, red or grey.
Quilts	7 ft. × 5 ft.	.....	According to hospital patterns.
Towels (hand)	36 in. × 24 in.	Huckaback	
" (roller)	.....	Roller towelling	
" (bath)		Bath "	
Glass cloths			
Dusters	.....		
Knitted cloths	Various sizes	Unbleached cotton	
Operating overalls	.....	White linen	
Assistants' "	.....	" calico	
" aprons	.....	" linen	

This list of medical requisites has been supplied by the Secretary of the "Wants" Department (at the above address), who will gladly answer enquiries, supply patterns, etc.

Full particulars of the chief needs can be obtained by writing to the Secretaries of the Medical Missions Departments of :

(1) The Society for the Propagation of the Gospel ; (2) The Universities Mission to Central Africa ; (3) The Church Missionary Society ; (4) The Church of England Zenana Missionary Society (for addresses see List, page 373).

By far the largest Medical Mission of the English Church is that of the Church Missionary Society, and the following list of requisites, as well as that on the preceding page, 365, has been most kindly supplied by

The Secretary of the " Wants " Department,
Church Missionary House, Salisbury Square, London, E.C.

who will gladly supply further information, patterns, etc. Accounts of the various hospitals, and letters from Medical Missionaries, are to be found in the C.M.S. monthly record of Medical Work, " Mercy and Truth," price 1d., in which, month by month, are also published various special needs and requests received from doctors and nurses.

Garments, such as shirts, trousers, suits, etc., are needed for all our Hospitals ; but as they are of no use unless exactly like those worn by the natives of the various countries, all desiring to make these should apply to the Secretary for patterns. Dressing-gowns and red flannel bedjackets are most acceptable ; these may be made from English patterns. Flannel vests are also needed.

Materials for Medical Mission purposes can be obtained from Messrs. Hitchcock, Williams and Co., St. Paul's Churchyard, London, E.C., at wholesale prices, if a voucher (to be obtained from the Secretary) accompanies each order.

Knitted—

Vests—all sizes.
Socks—all sizes, of dark grey or blue wool.
Stockings—long, white wool—for operations.
Cuffs—9 inches long, not red, yellow, or white.
Scarves—dark colours, not red.
Caps—white cotton, dark blue or black wool.

Blankets are wanted for our Mission Hospitals. We shall be most grateful for these. They should be red, grey or brown.

NOTE II. (See page 291)

An Indian Nurse for £8 a year. A Chinese School for £5 a year, etc.

There are countless ways in which help may be given to our Missionary Societies, but the following practical suggestions may be of special interest.

S.P.G.—An Indian Christian Bible-woman can be trained as a midwife, and supported for a whole year for the small sum of £8, to nurse Indian mothers in their homes.

An Indian lady can be trained for £12 a year, to be a doctor.

A bed or cot can be supported in a Hospital at an annual cost of from £5 to £10 for a bed, £5 to £6 for a cot.

C.M.S.—1. A bed in a Mission Hospital can be supported for £5 or £10 a year.

2. A Catechist or Bible-woman from £6 to £20.

3. The head teacher's salary at a Christian school in China varies from £3 10s. to £10, and as the pupils' fees cover all other expenses, the cost of such a school can be undertaken for this amount. Thus a little village day-school—an offshoot of the large C.M.S. Boarding School at Foochow—is supported by a lady in England for £5.

4. A share in a Mission Station can be taken for £5 per annum.

Colonial and Foreign Stamps of all kinds will be gratefully received, to sell in aid of missionary work, by the following :

S.P.G.—The Rev. C. J. Johnstone,
The White House, Milford, Godalming, Surrey.

C.M.S.—Mr. Leonard P. Sells,
Pearlhaven, Canford Cliffs, Bournemouth.

NOTE 12. (See page 267)

Sets of Hand-painted coloured Lantern Slides for Lantern Services

1. The Central Board of Missions, Church House, Westminster, possesses a valuable set of 120 coloured Lantern Slides for use at Lantern Services during "Missionary Missions"; especially suitable for making definite appeals for workers in both educational and medical Missions. Copies of the music and words for these services, with a "Foreword" by the Archbishop of Canterbury, can be obtained from the Secretary, price 6d.

2. Another set of coloured Lantern Slides is possessed by the S.P.G., 15, Tufton Street, Westminster, for use at a Service of Missionary Intercession. These slides bear upon the great subject of the answer made by the Incarnation to the world's need.

NOTE 13. (See pages 275, 276)

Children's and Young People's Branches of Missionary Societies

Almost all Missionary Societies have Children's Branches There is only space to mention here:

1. *The King's Messengers of the S.P.G.*, with their excellent organization for study, prayer, gifts, and work. Boys and girls before Confirmation are Junior K.M.'s. After Confirmation, as Senior K.M.'s they learn to take their fuller part in Missionary Intercession at the Blessed Sacrament, and in definite work for the cause. "The King's Messengers' Magazine," ½d. monthly.

2. *The C.M.S. children's branch* is called the "Young People's Union," and organizes much work amongst children and elder boys and girls.

Magazine, "The Round World," ½d. monthly.

From such children's organizations recruits may be eventually enlisted for preparation for future foreign service.

There is the " Missionary Preparation Union," of the S.P.G., with both its men's and its women's division.

There is the C.M.S. " Home Preparation Union," with the same objects of fostering vocation, and leading young men and women (from seventeen years old onwards) to begin early, under the Holy Spirit's guidance, to prepare themselves for possible missionary work.

NOTE 14. (See pages 206, 266, 267 and 300)

The Council for Service Abroad of the Central Board of Missions, Church House, Westminster, S.W.

The need is urgent in the Empire and Beyond, in the Cause of Religious Education and the Regeneration of the World:

1. For the founding of Christian Universities, Colleges, Training Colleges, Normal Colleges, Hostels, Secondary and Primary Schools.

2. For Churchmen and Churchwomen as Teachers and Professors in all departments of Education, in Christian, Heathen, and Moslem lands.

3. For Schools and Colleges of Medicine, Hospitals, and Dispensaries, on a firm Christian basis.

4. For Churchmen and Churchwomen as Doctors, Nurses, Anæsthetists, and compounders, as Medical Missionaries throughout the world.

In various parts of the Empire there is great possibility of a still closer combination between the various Religious bodies and the State in the Imperial work of teaching and healing the nations entrusted to our care.

If the Church of England, as a whole, can but rise to the greatness of the opportunity, there is much help and assistance to be duly claimed in Government Grants and subsidies,

both throughout India, and in Africa (with regard to the native races), etc.

Those who desire to be founders of Christian Colleges, Schools, or Hospitals, or to offer themselves as Professors or Teachers (secondary and elementary) or as Doctors or Nurses for Missionary Work in the Empire or beyond, can of course obtain full information from any special Missionary Society in which they are already interested. (For addresses see List, page 373.)

But those who wish to face the great world's need as a whole, and learn at what points statesmanlike and immediate action is most urgently needed, are invited to apply for information, or to offer their services to

" The Secretary of the Council for Service Abroad,
Central Board of Missions,
Church House, Westminster, S.W."

This Council issues quarterly a pamphlet containing lists and information with regard to vacant posts where workers are needed for the Church Overseas—Clergy, Medical Missionaries, and Teachers of all kinds, both men and women, for our Overseas Dioceses and our various Missionary Societies.

The Council works in touch with " The Church Teachers' Fellowship " (Secretary, Miss Kingsford, Church House, Westminster, S.W.) in receiving offers of service from teachers.

All offers of service and enquiries will be gladly attended to by the Secretary of the Council, and information given as to what help can be obtained to meet the expenses of training, etc., with regard to Missionary service of all kinds.

For example, the S.P.C.K. gives substantial help in medical studentships to women who have been provisionally accepted for work as doctors by a Bishop or Church Society. Their maximum grant is £75 a year for five years, to meet an equal amount from other sources.

The following important statement is quoted from " The Day School Teacher and Missions," by Constance E. Padwick, S.P.G., price 2d. :—" Teachers who have not yet completed the

term of service to which they agreed on entering college may be interested to know that the Board of Education are at present prepared, as a rule, to accept service in any school within the British Dominion which is either maintained or else aided by the State, as service in an Approved School. Many State-aided schools in India or the Colonies, whether under Missionary Societies or Government, are thus thrown open to teachers even at the opening of their professional work."

NOTE 15. (See pages 164, 165, 276)

"The Duplex Envelope System" and "The Churchman's Joint Box"

The duty of regular and systematic giving in full proportion to income, "upon the first day of the week" (1 Cor. xvi. 2) can be duly taught either through the "Duplex Envelope System," or through that of the "Churchman's Joint Box," for the Missionary work of the Church abroad, at home, and in our own diocese.

Full particulars of the Duplex System can be had on application to the Secretary of the S.P.G., 15, Tufton Street, Westminster, S.W.

Joint Boxes, and information concerning them, can be had from the Secretary for Home Missions (Additional Curates' Society), 14, Great Smith Street, Westminster, S.W., or from the S.P.G., or U.M.C.A.—in each case free of charge.

"The Churchman's Joint Box," from the Home Missions Office, as above, can be used in connection with any or many of the various Societies of the Church, for both home and overseas work, provided a small proportion of the money is given to the Additional Curates' Society.

Under these systems, the quota required from a parish for the "Church Finance Scheme" of the Diocese can be raised simultaneously with definitely apportioned funds for Foreign and Home Missions.

Note 16. (See pages 229, 230)

The National Society and Church Schools and Training Colleges

The National Society, 19 Great Peter Street, Westminster —founded in 1811 by the S.P.C.K.—is the parent, helper and defender of our 11,000 Church Schools (of which nearly 10,800 are still in existence), the founder of four of our thirty-one Church Training Colleges, and the giver of substantial annual assistance to almost all the twenty-seven others. It is impossible to exaggerate the value of this preparation of Church teachers for the work of religious instruction.

Note 17. (See pages 25, 335, 343)

The National Mission of Repentance and Hope, and Missionary Missions

It has been arranged that the National Mission should be followed by a special Missionary Week in London, to consider seriously the duty of the Church to the world. Following this, it is hoped that the Central Board of Missions will be able to arrange for a general effort throughout the country. A handbook entitled "Missionary Missions," by the Rev. A. M. Peckham, price 6d., can be obtained from the Central Board of Missions, Church House, Westminster. This book describes the working of these Missions on the lines followed in various parts of England, by members of the Junior Clergy Missionary Association of the S.P.G. (See also Appendix, note 12.)

Let us continue in earnest prayer for so mighty an outpouring of the Holy Ghost upon every member of Christ's Church, that, not only at this special time, but through the coming years, they may each and all, in the Unity of the One Spirit, express their inward and personal repentance, faith, and hope by outward work and sacrifice, through burning zeal and love, in the one great cause of the World's Regeneration.

LIST OF SOCIETIES, GUILDS AND MISSIONS

TO WHICH REFERENCE HAS BEEN MADE IN THIS BOOK

Societies, etc.	Addresses.	Pages of reference.
Archbishops' Western Canada Fund and the Archbishops' Railway Mission (A.W.C.F.)	Canon Beal (Sec.) Church House, Westminster	23, 31, 38, 59, 61, 66, 67, 68, 259, 318, 319, 320, 352
Armenian Refugees (Lord Mayor's) Fund	96, Victoria Street, Westminster	156
Assyrian Christians' Relief Fund	Church House, Westminster	156
Barclay Workshop for Blind Women and Girls	233, Edgware Road, London, W.	78, 79, 361
Boy Scouts	116, Victoria Street, Westminster	96, 98, 276
British Columbia and Yukon Church Aid Society	Church House, Westminster	61
British and Foreign Bible Society	146, Queen Victoria Street, London	277
British Women's Emigration Association (B.W.E.A.)	Imperial Institute, S.W.	104, 107
Cambridge Mission to Delhi	Church House, Westminster	209
Central Board of Missions (C.B.M.)	Church House, Westminster	266-267, 300, 343, 368, 369, 372
Central Guild of Church Art	Secretary, Miss E. G. Bourne, 27, Ebury Street, London, S.W.	68, 69, 70, 353–360
Church Army	Secretary, 55, Bryanston Street, W.	351
Church Lads' Brigade (C.L.B.)	Aldwych House, Catherine Street, Aldwych, W.C.	98
Church Missionary Society (C.M.S.)	Salisbury Square, E.C.	79, 162, 210, 273, 288, 291, 296, 298, 299, 362, 365, 366, 367, 368
Church of England Men's Society (C.E.M.S.)	Church House, Westminster	98

Societies, etc.	Addresses.	Pages of reference.
Church of England Zenana Missionary Society (C.E.Z.M.S.)	27, Chancery Lane, W.C.	162, 299
Church Teachers' Fellowship	Miss Kingsford (Sec.) Church House, Westminster	267, 370
Council for Service Abroad of the Central Board of Missions	Church House, Westminster	266–267, 300, 369, 370
Duchess of Sutherland's Cripples' Guild	"The Shop Beautiful," 13 and 14, New Bond Street, London, W.	76, 77, 361
Empire Movement	83, Lancaster Gate, W.	110, 158
English Church Union (E.C.U.)	31, Russell Square, W.C.	149
Girls' Diocesan Association (G.D.A.)	Miss Livingstone, Bayford Cottage, Hertford.	18, 22, 23, 24, 68
Girls' Friendly Society (G.F.S.)	Secretary, Miss Ethel Smith, 39, Victoria Street, Westminster	See "Index," G.F.S.
Girl Guides	116, Victoria Street, Westminster	25
Guild of Church Needlecraft	Secretary, Mrs. Townsend, Homewood, Hindhead, Surrey	19, 65, 66, 67, 72, 78, 79, 350–352
Guild of S. Peter	Rev. W. Piercy (Sec.), 30, Markham Square, S.W.	267
Home Missions of the Church of England (Additional Curates' Society, A.C.S.)	14, Great Smith Street, Westminster	371
Indian Church Aid Association	Church House, Westminster	210
Junior Clergy Missionary Association of the S.P.G.	Secretary of the J.C.M.A., S.P.G. House, 15, Tufton Street, Westminster	372
King's Messengers (K.M.)	Children's Branch of S.P.G., 15, Tufton Street, Westminster	71, 72, 180, 275, 349, 362, 368
Mothers' Union (M.U.)	Church House, Westminster	18, 20, 21, 22, 73, 98, 149, 275
National Society for Promoting the Education of the Poor	19, Great Peter Street, Westminster	223, 229, 230, 372
Oxford Mission to Calcutta	Secretary, Miss E. Argles, Bagley Wood, Oxford	209

Societies, etc.	Addresses.	Pages of reference.
Society for Promoting Christian Knowledge (S.P.C.K.)	Northumberland Avenue, Charing Cross, W.C.	66, 68, 95, 188, 209, 210, 278, 300, 370
Society for the Propagation of the Gospel in Foreign Parts (S.P.G.)	15, Tufton Street, Westminster	61, 66, 71, 79, 80, 128, 162, 209, 291, 296, 299, 362, 366, 367, 368, 369, 371
Travellers' Aid Society	3, Baker Street, London, W.	101
United Committee for the Prevention of the Demoralization of Native Races by the Liquor Traffic	178, Palace Chambers, 9, Bridge Street, Westminster	159
Universities' Mission to Central Africa (U.M.C.A.)	Secretary, 9, Dartmouth Street, Westminster	158, 162, 299, 371
White Cross League	Church House, Westminster	90, 98.
Young People's Union (Y.P.U.)	Children's Branch of the C.M.S., C.M.S. House, Salisbury Sq., E.C.	368

LIST OF BOOKS

BEARING UPON THE WORLD-WIDE MISSION OF THE CHURCH OF CHRIST

ACKNOWLEDGMENTS

Special acknowledgments are due to the authors and publishers of a large number of the books mentioned in the following list. Many of these have been freely quoted in the present volume, or have been of the greatest service to the writer in compiling it.

The list is given in full as supplying samples of various branches of missionary study, and it is only lack of space that prevents the inclusion of numbers of other admirable books of the same kind.

Special thanks are due to many societies, missions, and guilds named in the foregoing list for much generous help and valuable information; for the loan of books and the use of their publications, with permission to quote freely from the same. Also to Messrs. A. R. Mowbray and Co. for the use of verses by A. R. G.

MEDICAL MISSIONS

"The Claim of Suffering," by Elma K. Paget. (S.P.G.) 1s. 6d.

"Suffering Relieved" (S.P.G.) 6d.

"The Way of the Good Physician," by Henry T. Hodgekin, M.A., M.B. (United Council for Missionary Education.) 1s.

"Heroines of Healing," by C. E. Padwick. (C.M.S.) 4d.

FOR STUDY CIRCLES

ADVANCED

"The Renaissance in India," by C. F. Andrews. (United Council for Missionary Education.) 2s. and 1s. 6d.

"The Reproach of Islam," by W. H. T. Gairdner. (United Council for Missionary Education.) 2s.

"The Future of Africa," by Donald Fraser. (United Council for Missionary Education.) 1s. net.

SIMPLER

"The Outcaste's Hope," by G. H. Phillips. (United Council for Missionary Education.) 1s. net.

"The New Life in China," by E. W. Wallace. (United Council for Missionary Education.) 1s. net.

"Uganda, A Chosen Vessel," by the Rev. H. T. C. Weatherhead, M.A. (C.M.S.) 6d.

WOMEN'S WORK FOR WOMEN

"Our Indian Sisters," by the Rev. E. Storrow. (R.T.S.) 3s. 6d.

"Things as they Are," by Miss Amy Wilson-Carmichael. (Morgan & Scott.) 2s. 6d. and 1s. 6d. net.

"Lotus Buds," by Miss Amy Wilson-Carmichael. (Morgan & Scott.) 6s.

"Girl-life in the Harem," by Annie Reichardt. (John Ouseley.) 3s. 6d.

"Ministries of Women," by Ellen F. Humphry. (S.P.G.) 6d.

"In and Out of Hospital," by Charlotte S. Vines. (C.E.Z.M.S.) 1s net.

"A White Passion," by A. B. Teetgen. (Wells Gardner, Darton & Co.) 4s. 6d.

"The Story of the Girls' Friendly Society," by A. L. Money. (Wells Gardner, Darton & Co.) 6d.

GENERAL

"Foreign Missions," by Bishop Montgomery. (Longmans, Green & Co.) 2s. 6d.

"A Short Handbook of Missions," by Eugene Stock. (Longmans, Green & Co.) 1s. 6d.

"Outlines of Missionary Lessons." (S.P.G.) 1s.

"The Land of Open Doors" (on Western Canada), by J. Burgon Bickersteth. (Wells Gardner, Darton & Co.) 7s. 6d.

"The Daybreak Call," by A. Costain. (United Council for Missionary Education.) 7d. net.

"The Menace of Secularism," by Hon. Mrs. Gell. (Wells Gardner, Darton & Co.) 1s. 6d.

"Through the Jews to God," by S. C. Kirkpatrick. (S.P.C.K.) 2s. 6d.

"Is it Worth While?" by Dora S. Yarnton Mills. (U.M.C.A.) 1s.

"Workers together with God," edited by Nathaniel Keymer, M.A. (A. R. Mowbray & Co.) 3s. 6d.

"Art-Crafts for Amateurs," by Fred Miller. (H. Virtue & Co.)

FOR ELDER BOYS AND GIRLS

"The King's Business," by Frances Arnold-Forster. (Wells Gardner, Darton & Co.) 3s. 6d.

"The House of Prayer," by Florence Converse. (Dent.) 3s. 6d.

"The Noble Women of the Staircase Window," by William McNeill. (The Liverpool "Daily Post.") 1s.

"The Secret of the Raj," by Basil Mathews. (United Council for Missionary Education.) 1s. 6d.

"John Williams the Shipbuilder," by Basil Mathews. (Oxford University Press.) 2s.

"Livingstone the Pathfinder," by Basil Mathews. (Oxford University Press.) 2s.

"Great Heart of Papua," by W. P. Nairne. (Oxford University Press.) 2s.

FOR WORKERS AMONG BOYS AND GIRLS

" Yarns of South Sea Pioneers," by Basil Mathews. (United Council for Missionary Education.) 7d.

" Yarns on Heroes of China," by W. P. Nairne. (United Council for Missionary Education.) 7d.

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THE VISION AND THE MISSION OF GIRLHOOD IN THE EMPIRE AND BEYOND

A LECTURE has been prepared to be used as a Missionary appeal, with prayers and music, following the general outline of this present volume. The Imperial Committee of the Girls' Friendly Society possesses three duplicate sets of hand-painted coloured lantern-slides, which illustrate the subject-matter of both the lecture and the book.

The lecture is entitled "The Vision and the Mission of Girlhood in the Empire and Beyond." It is written in a form suitable for girls and young people, and describes the call to Girlhood to-day, to prepare to take her part in Evangelistic, Educational, and Medical Missions, in Christian, Heathen, and Moslem lands.

The larger book, however, greatly amplifies the whole subject with regard to the work and vocation of Women in the Cause of Purity, Grace, and Truth. Therefore it deals from a still wider point of view than the lecture with the Call to Christian Womanhood to-day throughout the world.

It is hoped, however, that lecturers will so use the slides, and adapt the outline-form of the lecture to the needs of special audiences, that they may be of use both in Women's Training Colleges and Girls' Secondary Schools; for gatherings of Red Cross workers, and V.A.D. nurses; for the Girls' Diocesan Association, the Girls' Friendly Society, Girl Guides, and King's Messengers; also for meetings of the Mothers'

Union, and Communicants' Guilds, in connection with our various Missionary Societies.

The special appeal of the lecture is to girls and women to offer themselves for work in the world-wide Mission-field, as Teachers in all kinds of schools and colleges, or as Nurses and Lady Doctors, in the Empire and beyond.

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(1) The Vision and Mission of the Incarnation.

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(3) The Vocation of Womanhood in the Life-bearing Mission of the Incarnation and the Atonement, through the Power of the HOLY GHOST, in the Church of CHRIST, for the Regeneration of the world.

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LIST OF THE SLIDES

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1. Madonna and Child (*Vandyke*).
2. Womanhood on Calvary (*Copping*).
3. The Risen CHRIST'S Command to Mary Magdalene (*Hole*).

The Vision of the Holy Grail

4. Sir Galahad (*Watts*).
5. The Maiden of Chivalry sending forth her Knight to Battle. "Godspeed" (*Blair Leighton*). By kind permission of Messrs. Louis Wolff and Co., Ltd., the owners of the copyright and publishers of the large engraving.
6. The Great Commission (*Aubert*).

Lifting the Vision before Manhood

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8. The Line across the Prairie.
9. Bethune, Saskatchewan.
10. Pioneer Hardships.
11. CHRIST—The Temptation in the Wilderness (*Hole*).
12. The Sailor-boy's Grave.
13. G.F.S. Site for the Church of S. Etheldreda, at Kedleston, Saskatchewan.
14. Gasoline Engine moving a Church on the Prairie.
15. Church of S. Mary, Saskatchewan Beach (exterior).
16. Church of S. Mary, Tompkins (interior).
17. Sacred Vessels of S. Alban's, Pelly, given by Berkhamsted, G.F.S.
18. The Vision at the Altar (*Holden*).

The Mission of Regeneration. The Mother's Memorial

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20. The Christ-Spirit; Love, Self-sacrifice, and Life-giving. The Crucifix by the Wayside.
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91. Rescuing the wounded under fire.
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MUSIC FOR THE LANTERN SERVICE

It is suggested that, while the pictures are shown on the screen, the following words should be sung, either by a solo voice or a small choir.

The Kyrie (Slide 6) and Hymn 316, A. and M. (printed on Slide 40), might, however, be sung by all present.

Thus the slides can be used at a devotional meeting or Service of Missionary Intercession.

Slide

1. 1st verse and refrain of Hymn 19. English Hymnal. "A great and mighty wonder."
6. Kyrie. Merbecke (to be sung, kneeling, by all present, after "The Ten Commandments of the New Covenant." (See pages 28 and 29.)

Slide

18. 3rd and 4th verses of Hymn 322, A. and M. "And then for those, our dearest and our best."

37. 5th and 6th verses of Hymn 172, A. and M. "O generous Love."

38. 1st and 4th verses of Hymn 108, A. and M. "When I survey the wondrous Cross."

40. Hymn 316, A. and M. (to be sung by all present). "Alleluia! Sing to JESUS!"

62. 2nd and 3rd verses of Hymn 131. English Hymnal (or 133, A. and M.). "'Tis the Spring of Souls to-day."

67. 1st eight lines of Hymn 157, A. and M. (to be sung kneeling). "Come, HOLY GHOST, our souls inspire."

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